

MAGAZINE AHL E HADITH

FEB 2025
SHA'BAN 1446
NUMBER 5



Magazine Ahl e Hadith

February-March 2025

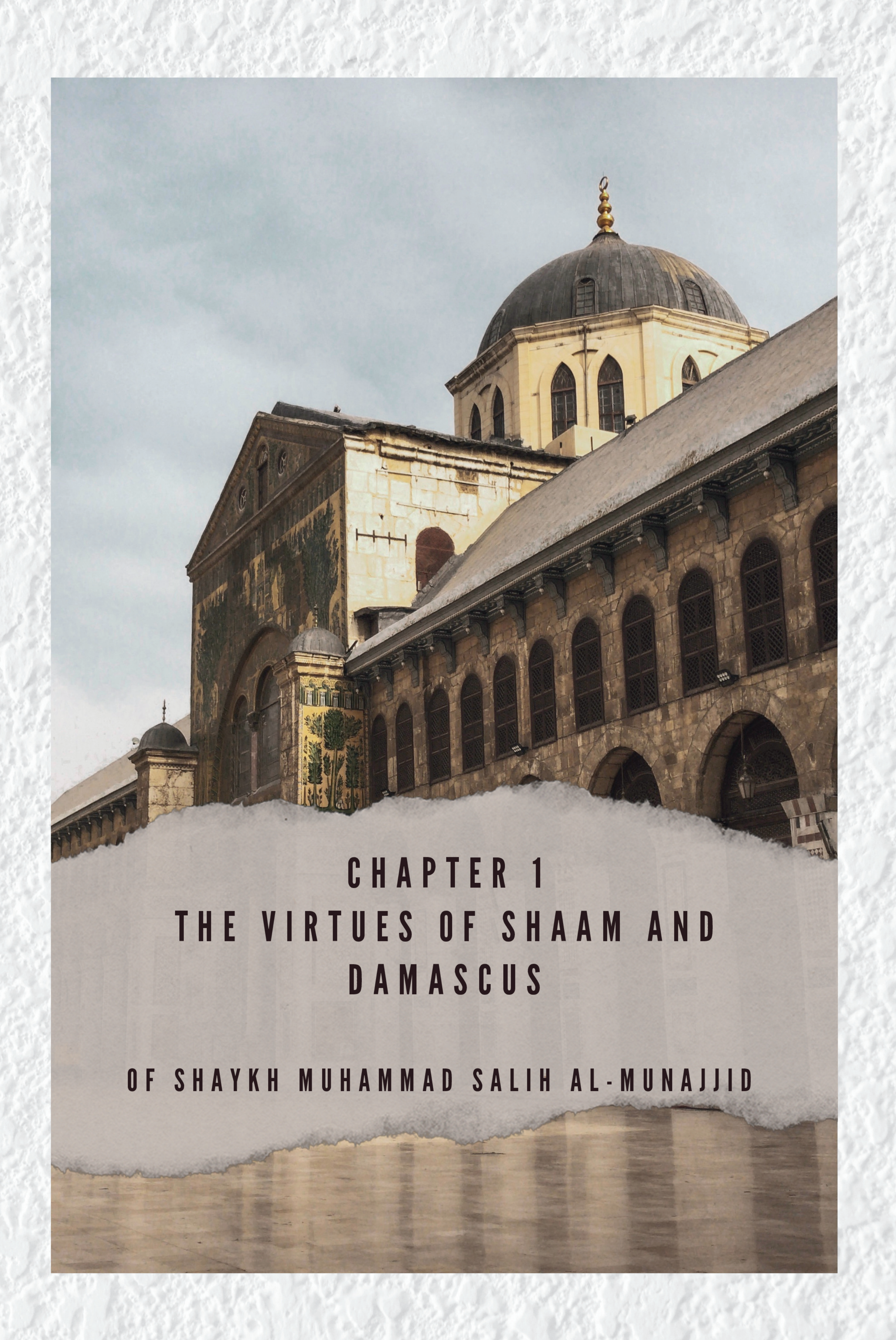
Shaban 1447



ٱلْحَمْدُ للهِ وَحْدَهُ، وَٱلصَّلَاةُ وَٱلسَّلَامُ عَلَىٰ مَنْ لَا نَبِيَّ بَعْدَه

اللهم صل على محمد وآل محمد

Table of contents



CHAPTER 1
THE VIRTUES OF SHAAM AND DAMASCUS

OF SHAYKH MUHAMMAD SALIH AL-MUNAJJID

Chapter 1: The Virtues of Shaam and Damascus

Ahadith on Damascus:

Narrated Abu al-Darda' ﵁:

> **"The Prophet ﷺ said: The place of assembly of the Muslims at the time of the war will be in al-Ghutah near a city called Damascus, one of the best cities in Syria."**
>
> ***(Abu Dawud and others, declared Sahih by Shaykh Albani)***

It was narrated that al-Nawwaas ibn Sam'aan ﵁ said:

> **The Messenger of Allah ﷺ mentioned the Dajjaal one morning, sometimes describing him as insignificant and sometimes describing him as significant...Then whilst he [the Dajjaal] is like that, Allah n will send the Messiah son of Maryam ﵇, who will descend to the white minaret in the east of Damascus, wearing two garments lightly perfumed with saffron, placing his hands on the wings of two angels. When he ﵇ lowers his head it will drip and when he ﵇ raises it, it will scatter drops like pearls. Every disbeliever whom his breath reaches will die, and his breath will reach as far as he can see. He ﵇ will pursue him until he catches him at the gate of Ludd (Lod), and kills him ...**
>
> ***Narrated by Muslim (2937) (as quoted in Islamqa)***

Ustadh Abdullah Ar-Rabbat mentioned in his book "The Merits of Al-Sham" p 60-61, a highly recommended book available on Amazon:

> **"The renowned historian al-Maqrizi (d 845) said: the Shaykh of the Sunna Abu Bakr b Abi al-Majd al-Hanbali ﵀ informed me, he said: Imad al-Din ibn Kathir ﵀ informed me, he said: " I heard Shaykh Al-Islam ibn Taymiyya ﵀ say, "Isa ﵇ shall descend to this minaret", and he pointed at the eastern minaret of the Umayyad mosque. It shall be white on that day. It did not used to be white,**

but then it burned after the Shaykh's death. It was then renovated and made white"

(Durar Al-'Uqud al-A'yan al-Mufida 1/150)

Quotes from Islamqa of the hero of Shaam and Islaam, Shaykh Muhammad Salih Al-Munajjid on the virtues of Shaam:

There are also reports which indicate that faith and goodness are greater in ash-Shaam than in other lands.

It was narrated that Abu'-Dardaa' ﷺ said:

The Messenger of Allah ﷺ said: "Whilst I was sleeping, I saw the pillar of the Book being taken from beneath my head, and I thought that it was being taken away, so I followed it with my gaze, and it was taken to ash-Shaam. Verily faith, when tribulations come, will be in ash-Shaam."

Narrated by Imam Ahmad in al-Musnad (36/62); classed as saheeh by the commentators on al-Musnad. It was classed as saheeh by al-Albaani in Takhreej Ahaadeeth Fadaa'il ash-Shaam wa Dimashq (p. 13)

Shaykh al-Islam Ibn Taymiyah ﷺ said:

The pillar of the book and Islam – this refers to something that acts as a support; what is referred to here is those who learn the Qur'an and adhere to it

This is similar to the words of the Prophet ﷺ: "The heartland of the believers is ash-Shaam."

End quote from Majmoo' al-Fataawa (27/42)

The hadith **"The heartland of the believers is ash-Shaam"** was narrated by Imam Ahmad and classed as saheeh by al-Albaani in ***Silsilat al-Ahaadeeth as-Saheehah (1935)***.

It was narrated that Ibn Hawaalah ﷺ said:

> **The Messenger of Allah ﷺ said: "This matter will end with you becoming massed troops: troops in ash-Shaam, troops in Yemen, and troops in Iraq."**

Ibn Hawaalah ﷺ said:

> **Choose for me, O Messenger of Allah ﷺ, if I should live to see that. He said: "You should go to ash-Shaam, for it is Allah's ﷻ chosen land, to which He will gather His chosen slaves. But if you refuse, then go to Yemen and draw water from your ponds, for Allah ﷻ has promised me that He will take care of ash-Shaam and its people."**
>
> ***Narrated by Abu Daawood (2483). Classed as saheeh by al-Albaani in Saheeh Sunan Abi Daawood (2483).***

The reports concerning this support one another.

That does not mean that in some periods religious commitment in this land will not be weak, because the report has to do with time overall. The people of ash-Shaam are still a fortress for Islam and the Muslims, and this land is still good and is still producing bearers of knowledge who act upon it and teach the people about their religion, reviving what has been forgotten or become distorted of religious teachings. In this land and at the hands of its people, the greatest military campaigns of the disbelievers against the land of Islam have been defeated, as happened during the Crusades, and as happened when the Tatars and their evil were prevented from advancing further into Muslim territory. In this land, they were defeated, which led to their decline.

This goodness will remain among them, if Allah ﷻ wills, until the end of time, until Allah ﷻ, may He be exalted, destroys the Dajjaal and his followers at their hands, when the Messiah 'Eesaa ibn Maryam ﷺ comes down and leads the believers in the fight against the Dajjaal.

Shaykh al-Islam Ibn Taymiyah ﷺ said:

> **The Prophet ﷺ highlighted the distinct character of the people of ash-Shaam by noting that they will continue to comply with the commands of Allah ﷻ until the end of time and that the victorious group will remain among them until the end of time. This is speaking of an ongoing matter that will remain with them, that they will be numerous and strong.**
>
> **This description does not apply to anyone in the Muslim world except the people of ash-Shaam… knowledge, and faith are still present in that land, and whoever fights in that land to support the faith will be victorious and will be granted divine help.**
>
> *End quote from Majmoo' al-Fataawa (4/449).*

It was narrated that Abu Umaamah ﷺ said:

> **I said: O Prophet of Allah ﷺ, what was the beginning of your affair? He said: "The prayer of my father Ibraaheem ﷺ and the glad tidings of 'Eesaa ﷺ. My mother dreamt that there came out of her light by which the palaces of ash-Shaam were illuminated."**
>
> *Classed as saheeh by al-Albaani in Silsilat al-Ahaadeeth as-Saheehah (1545).*

Ibn Katheer ﷺ said in his ***Tafseer (1/444)***:

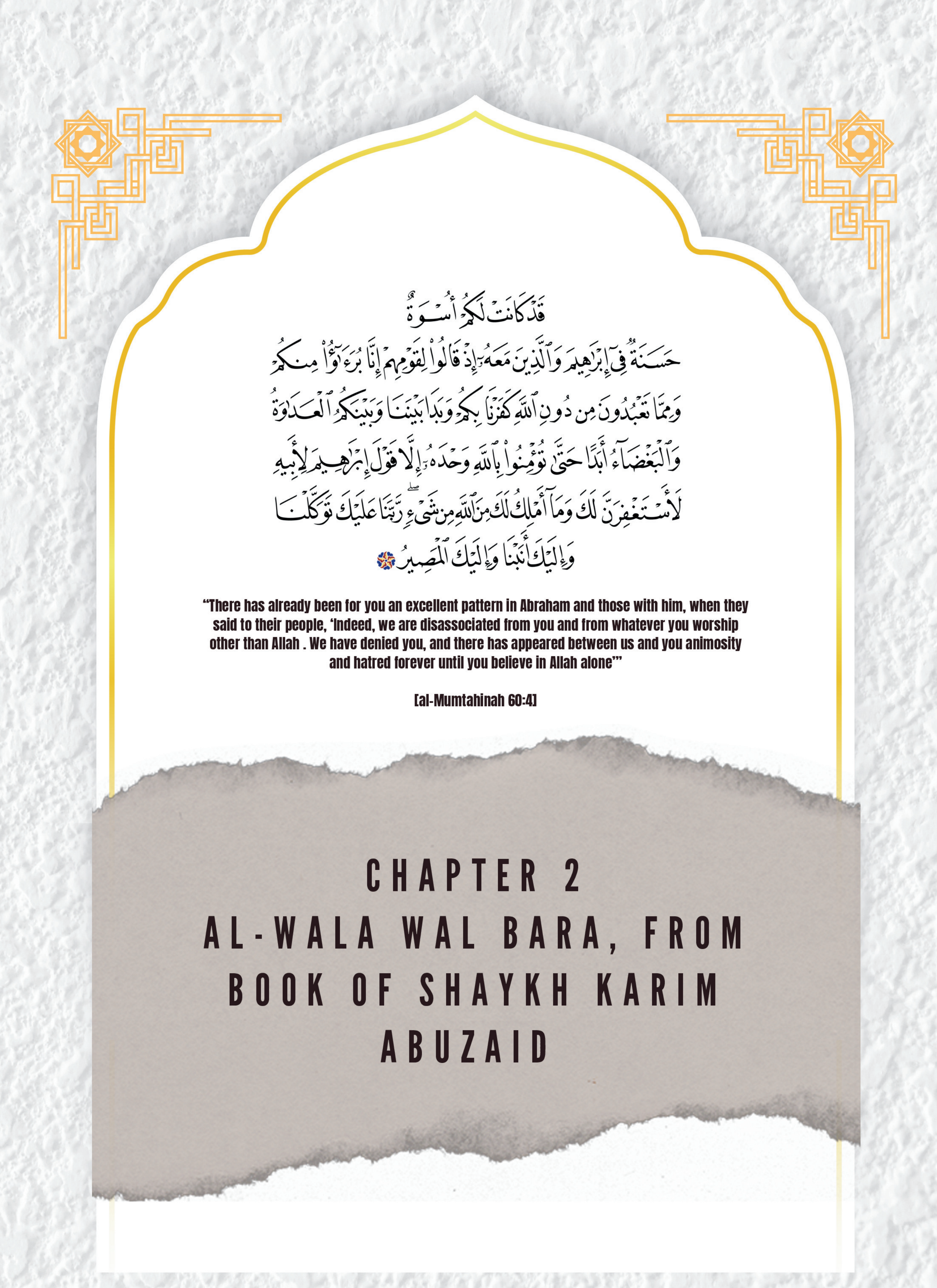
> **The fact that ash-Shaam is singled out in conjunction with his light indicates that his religion and his teachings will abide in Bilaad ash-Shaam. Hence at the end of time, ash-Shaam and its people will be a stronghold for Islam, and in that land 'Eesaa ibn Maryam ﷺ will come down. End quote.**

With regard to the lack of religious commitment in some eras, this may happen for some wise purpose that Allah ﷻ, may He be exalted, wills. But this does not cancel out the general principle.

In some hadiths, the Prophet ﷺ indicated that the people of ash-Shaam may become corrupt, and if that happens, then its impact will affect the entire ummah.

It was narrated from Mu'aawiyah ibn Qurrah that his father ؓ said:

> **The Messenger of Allah ﷺ said: "If the people of ash-Shaam become corrupt, then there is no goodness in you, but a group of my ummah will remain victorious, not harmed by those who let them down until the Hour begins."**
>
> ***Narrated by at-Tirmidhi (2192). He said: This is a hasan saheeh hadith***



قَدْ كَانَتْ لَكُمْ أُسْوَةٌ
حَسَنَةٌ فِىٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذْ قَالُوا۟ لِقَوْمِهِمْ إِنَّا بُرَءَٰٓؤُا۟ مِنكُمْ
وَمِمَّا تَعْبُدُونَ مِن دُونِ ٱللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ ٱلْعَدَٰوَةُ
وَٱلْبَغْضَآءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا۟ بِٱللَّهِ وَحْدَهُۥٓ إِلَّا قَوْلَ إِبْرَٰهِيمَ لِأَبِيهِ
لَأَسْتَغْفِرَنَّ لَكَ وَمَآ أَمْلِكُ لَكَ مِنَ ٱللَّهِ مِن شَىْءٍ ۖ رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا
وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ ٱلْمَصِيرُ
"There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than Allah . We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone'"
[al-Mumtahinah 60:4]
CHAPTER 2
AL-WALA WAL BARA, FROM BOOK OF SHAYKH KARIM ABUZAID

Chapter 2: Al-Wala Wal Bara, from book of Shaykh Karim AbuZaid

We will present here the fifth chapter of the book "**Diluting Al-Wala' Wal-Bara', The Unveiled Trilogy Volume I, Reconstructing Al-Wala' Wal-Bara', A Comprehensive Comparative Analysis**" of Shaykh Karim AbuZaid, introduced by Shaykh Bilal Philips.

This book of Shaykh Karim Abu Zaid, a student of Muhadith Al-Asr Shaykh Abu Ishaq Huweini, is available for purchase on Amazon and its free pdf is available at https://karimabuzaid.com/

This book of Shaykh Karim Abu Zaid is the first volume of a series of 3 books on "Al Wala wal Bara" and at the moment two volumes of this series have been published and are present on Amazon.

I am very thankful for Shaykh Karim Abu Zaid who allowed me to quote from his book in the magazine Ahl e Hadith.

Below is a section of the introduction and complete fifth chapter of the book of Shaykh Karim Abu Zaid:

Notable Published Works on the Principles of Al-Wala' and Al-Bara'

There are two significant works on the principles of Al-Wala' (Loyalty) and Al-Bara' (Disavowal) that many contemporary Muslim theologians, such as Shaykh Salih Al-Fawzan, consider noteworthy, and influential.

The first is ***"The Strongest of all Bonds of Faith: Awthaq Ura al-Imān,"*** authored by Suleyman ibn 'Abd al-Wahab at-Tamimi, a Hanbali jurist, theologian, and Islamic scholar from the Najd region in central Arabia. He passed away in 1233 after Hijrah.

The second is ***"The Way to Deliverance and Disengagement from Allegiance to the Apostates, and the People of Polytheism: Sabeel An-Najaah***

Wal-Fakaak [The Way to Salvation] Mann Mawalatil Murtadeen Wa-Ahlu Ishraq)" authored by Sheikh Hamad bin Ali bin Ateeq, who passed away in 1301 AH.

A more recent work on the subject is "Al-Wala Wal-Bara, according to the Aqeedah of the Salaf," authored by Muhammad Saeed al-Qahtani, and published in Thul-Hijjah 1413

Chapter Five: Al-Wala' Wal-Bara' Unveiled
Linguistic Roots and Significance

Overview

Known in Arabic as ***Al-Wala' Wal-Bara'***, the Doctrine[1] of Loyalty and Disavowal, is central to Islam and is the foundation for the believer's connection with Allah ﷻ. It affirms the values of unwavering allegiance to Allah ﷻ and His Messenger ﷺ, His religion, and fellow believers while rejecting unbelief and disbelievers, disobedience and disobedient, heresies and their adherents, and religious innovations and their proponents and followers.

As an illustration of the relevance of ***Al-Wala' Wal-Bara'*** throughout Islamic history, this tenet is based on the historical accounts of Prophet Ibrahim's ﷺ migration and the Prophet Muhammad's ﷺ journey from Makkah to Madinah.

Despite its paramount significance, the ***Al-Wala' Wal-Bara'*** Principles often lead to misunderstanding and confusion among Muslims. Because of this, some people lose interest in the practice because they don't understand its relevance. In contrast, some individuals prioritize other considerations over loyalty to Allah ﷻ and His precepts, such as ancestral roots or personal aspirations.

In this illuminating chapter, we delve into the history and significance of the term ***Al-Wala' Wal-Bara'*** in Arabic. By first knowing

[1] The word (Doctrine) means a set of beliefs held and taught by the religion of Islam

the definitions of the essential terminology related to loyalty and disavowal, we gain a more evident knowledge of the Islamic principles behind this fundamental idea.

Al-Wala', or loyalty, involves love and closeness, especially towards Allah ﷻ, His Messenger ﷺ, and faithful Muslims. Disbelief, disobedience, and their adherents are all things one must reject and separate oneself from to practice Al-Bara'. The principles of loyalty and disavowal in Islam can be better understood with a firm grasp of these linguistic definitions. Muslims can grow in their religion and connection to Allah ﷻ by living according to these tenets. In this chapter, we will examine these basic concepts and incorporate them into our daily lives to move closer to the straight path and earn Allah's ﷻ pleasure.

Al-Wala` (Loyalty): A Look at its Linguistic Meanings

In Islam, ***Al-Wala'*** (Loyalty) is a highly valued virtue encompassing other values such as love, affection, support, friendship, and honest counsel (Naseha). Since *Al-Wala'* has many facets and significantly affects our interactions, it is essential to comprehend the linguistic definition of the term.

The name *Al-Wala'* comes from the same linguistic root as the words for closeness and proximity. It indicates a strong emotional attachment and undying loyalty. This allegiance goes beyond simple commitment and includes true feelings of love, constant support, and a desire to help and elevate others.

Love, kindness, and concern for others are outward signs of *Al-Wala'*. It entails looking for ways to help others, comforting them when in need, and being there for loved ones through good times and bad. It also allows believers to feel more connected to one another and strengthens their relationships.

The focus of allegiance in ***Al-Wala' Wal-Bara'*** is on Allah ﷻ and His Messenger ﷺ, His religion, and fellow Muslims. Devotion, then, is a firm resolve to act following the teachings of the Qur'an and the Sunnah of the Prophet Muhammad ﷺ. Believers use ***Al-Wala'*** to get closer to Allah ﷻ, aiming to earn Allah‘s ﷻ pleasure and model the admirable characteristics He has outlined for them.

The word ***Al-Wala's*** Arabic origins serve as a reminder that loyalty is an active quality. Loving and supporting fellow believers is an intentional act that calls for pure motives. It's a never-ending quest toward a deeper union with Allah ﷻ and more harmonious interpersonal relationships.

Incorporating ***Al-Wala'*** into our daily routines creates a community characterized by kindness, cooperation, and mutual aid. It encourages us to look out for one another, support those in need, and provide sound advice out of genuine concern. It is a potent motive force that helps people form strong communities devoted to Allah ﷻ and strive to live good, meaningful lives.

Al-Bara' (Disavowal): A Look at its Linguistic Meanings

Linguistic analysis of ***Al-Bara'*** (Disavowal) within an Islamic context reveals the richness and complexity of this term. ***Al-Bara'*** derives from the Arabic root “=” which means rejection and separation. It includes rejecting imperfections, distancing oneself from flaws, cutting ties with toxic people, and seeking perfection.

"***Al-Bara***'"" refers to a deliberate separation from another person or thing. It captures the essence of rejecting influences, mindsets, and acts that contradict Islam's principles and just values. A person who declares, "You acquit me," is distancing oneself from the potentially detrimental influences of that person or belief.

Al-Bara encourages Muslims to check their associations, worldviews, and environment to ensure they align with Islamic

principles. It encourages people to give up behaviors and ideas that hinder their spiritual development. This rejection aims to protect the integrity, moral rectitude, and steadfastness on the noble path.

Disbelief, disobedience to Allah ﷻ, and those who actively resist the principles of Islam are the targets of rejection (***Al-Bara'***) in the context of ***Al-Wala' Wal-Bara'***. It's a public declaration of your dedication to Allah ﷻ and to leading a life that pleases Him. The faithful sustain their faith and remain loyal to Allah ﷻ and His commands by avoiding these destructive temptations.

The literal meaning of ***Al-Bara'*** emphasizes the necessity of maintaining a strict distance from anything that could compromise one's faith or the integrity of the law. He advises being selective in one's friendships and surrounding oneself with positive influences along life's spiritual path.

The ***Al-Bara*** Principle helps believers gain focus, fortitude, and moral rectitude. It gives individuals the freedom to act following their values and principles, which is conducive to their personal development on a spiritual and ethical level. Actively striving for perfection and distancing oneself from any belief or conduct that misleads them becomes a crucial part of the denial process.

Al-Wala' and ***Al-Bara'*** Origins: Love and Hate

Love and hatred are two powerful emotions, and they are the origins of the religious principles of ***Al-Wala' Wal-Bara***. In Islam, the heart is considered the center of a person's emotions and intentions and plays a significant part in determining their actions and interactions. The actions and movements of the limbs reveal the heart's true condition and reflect a person's actual feelings and intentions. As a result, understanding the origins of ***Al-Wala'*** and ***Al-Bara'*** is critical for understanding the significance of these tenets in Islam.

Therefore, ***Al-Wala'*** (Loyalty) is defined linguistically as love, closeness, allegiance, aiding, and supporting. It is an emotion that

reflects a significant commitment and loyalty to Allah ﷻ and His Messenger ﷺ, His religion, and a desire to connect with other believers who hold similar beliefs and values. As a result, Muslims are taught to love for Allah's ﷻ sake and to exhibit their love through activities such as performing good deeds, displaying kindness and compassion to others, and assisting other believers in times of need. Similarly, allying with believers through supporting, helping, counseling, accompanying, cohabiting, and other means is the harvest of the heart's love.

Conversely, "***Al-Bara'***" originates from hatred and resentment; in Arabic, it translates to "Disavowal," which can be demonstrated through different ways to distance and disassociate oneself from something or someone. It is a powerful dislike or rejection towards disbelief, heresies, religious innovations, disobedience, and those who adhere to them and oppose Islam and Muslims.

Therefore, disassociations include despising, deserting, renouncing distancing, separating oneself from everything and everyone that Allah ﷻ and His Messenger ﷺ hate and oppose, and cultivating hatred within the heart. Disassociations also include harvesting the hatred that is already present in the heart. A believer will resent those who practice unbelief, shirk (polytheism), hypocrisy, and heresy (also known as Bida'h). Nevertheless, it is crucial to stress that this disavowal, when it entails hate, must be subjected to legislation. This will ensure that it continues to be an act of the heart as long as the perpetrators are not overtly antagonistic to Muslims. Instead, it is the responsibility of Muslims to display the magnificence of Islam in the hopes of bringing about a good change in the attitudes and behaviors of people via discussion, comprehension, and living out of the teachings of the religion.

The following verse from Surat Al-Maidah substantiates as supporting evidence the points mentioned earlier regarding ***Al-Wala Wal Bara*** Origins:

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَـٰفِرِينَ يُجَـٰهِدُونَ فِى سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴾

"O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love, and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never afraid of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower."

The above verse reveals a profound message for believers. It serves as a reminder of Allah's ﷻ Divine Wisdom and His promise to replace those who turn back from their religion with a people whom He ﷻ loves and who, in turn, love Him ﷻ.

The above verse reveals the extent of Allah's ﷻ Mercy and Guidance, assuring believers that regardless of the obstacles they must overcome or the people in their midst who may stray from the path of Islam, Allah's ﷻ will always establish a community of devoted believers who exemplify the characteristics of humility, strength, and unwavering commitment to His cause. In other words, the verse demonstrates the depth of Allah's ﷻ Mercy and Guidance.

The characteristics of the believers highlighted in this verse are their bravery in the face of criticism or condemnation from other people, their humility towards other believers, their sternness towards those who do not believe, their hostility to Muslims, and their determination to battle in the cause of Allah ﷻ. In addition, they do not waiver in their commitment to preserving the ideals of Islam, even

when doing so leads them into conflict with the norms of society or the opinions of the majority.

The above verse is a potent source of inspiration for believers because it reminds them of Allah's ﷻ tremendous love and support for those who continue to be firm in their faith. In addition, it inspires followers of Islam to cultivate the virtues of modesty, bravery, and dedication and to push themselves to achieve the highest levels of excellence in their commitment to Islam.

In addition, this verse encourages resiliency and confidence in believers by telling them that the grace of Allah ﷻ is sufficient to meet all of their requirements. Last but not least, it serves as a timely reminder that Allah ﷻ is All-Knowing, is well aware of their problems, and will continue to guide and assist them as they travel down their path.

Moderate Love, Controlled Hate: Balancing in Islam

Love and hatred are fundamental emotions that influence our beliefs, actions, affiliations, and behavior. Love and hatred are considered acts of the heart in Islam, reflecting a person's affection, devotion, and aversion towards particular objects or people. ***Al-Wala'***, or loyalty, derives from love, whereas ***Al-Bara'***, or disavowal, derives from hatred. As love and hatred are opposites, Muslims love and detest for Allah's ﷻ sake, not for worldly gain. Moreover, it is illogical to love something without hating its opposite.

Islam encourages Muslims to establish a balance and exercise moderation concerning these two emotions, resulting in the concepts of Moderate Love and Controlled Hatred:

Moderate Love is the expression of affection following Islamic laws and principles. Muslims are encouraged to exhibit their love for Allah ﷻ, His Messenger ﷺ, and fellow believers through worship, compassion, and support. However, these actions must adhere to the

Quran and Sunnah's guidelines and practices, and Muslims must not deviate from them or introduce their initiative to demonstrate this love.

For example, The love and affection Muslims have for The Messenger ﷺ of Allah should be moderate and balanced, avoiding excessive veneration that equates him with Allah ﷻ. For example, the introduction of so-called the Prophet's ﷺ birthday celebration (***Mawlid***) should not be justified as an expression of love; instead, love should be aligned with his prophetic teachings and deeds.

Umar ibn al-Khattab رضي الله عنه reported:

> **The Messenger of Allah ﷺ said, "Do not exaggerate my status as the Christians have done with the son of Mary. Verily, I am only a servant, so refer to me as the servant of Allah and His Messenger."** [2]

Similarly, expressing affection for other believers requires standing up for what is right and preventing them from oppressing others. Therefore, Muslims are encouraged to express their affection for other believers in a manner consistent with Islamic teachings and principles, even if it means confronting and holding accountable their fellow believers.

Anas ibn Malik رضي الله عنه reported:

> **The Messenger of Allah ﷺ said, "Help your brother, whether he is an oppressor or is being oppressed." It was said, "O Messenger of Allah, we help the oppressed, but how do we help an oppressor?" The Prophet ﷺ said, "By seizing his hand."** [3]

In contrast, Controlled Hatred is the management and channeling of hatred following Islamic teachings. Muslims are encouraged to despise what Allah ﷻ despises and to cherish what Allah ﷻ cherishes. For instance, Muslims should despise disbelief, heresies, disobedience,

---

[2] Sahih al-Bukhārī 3445
[3] Sahih al-Bukhārī 2444, Sahih Muslim 2584

and injustice while cherishing Allah's ﷻ obedience, good actions, and justice. Muslims must exhibit compassion, benevolence, and equity towards others, regardless of their disapproval of specific actions or behaviors, so long as those individuals do not pose a direct threat to Muslims. It is essential to emphasize that extending compassion to others should never involve compromising one's own beliefs or relationship with Allah ﷻ. However, it is essential to note that Muslims are encouraged to exemplify these qualities when they perceive that others may be receptive to Islam to foster an environment of tolerance and acceptance.

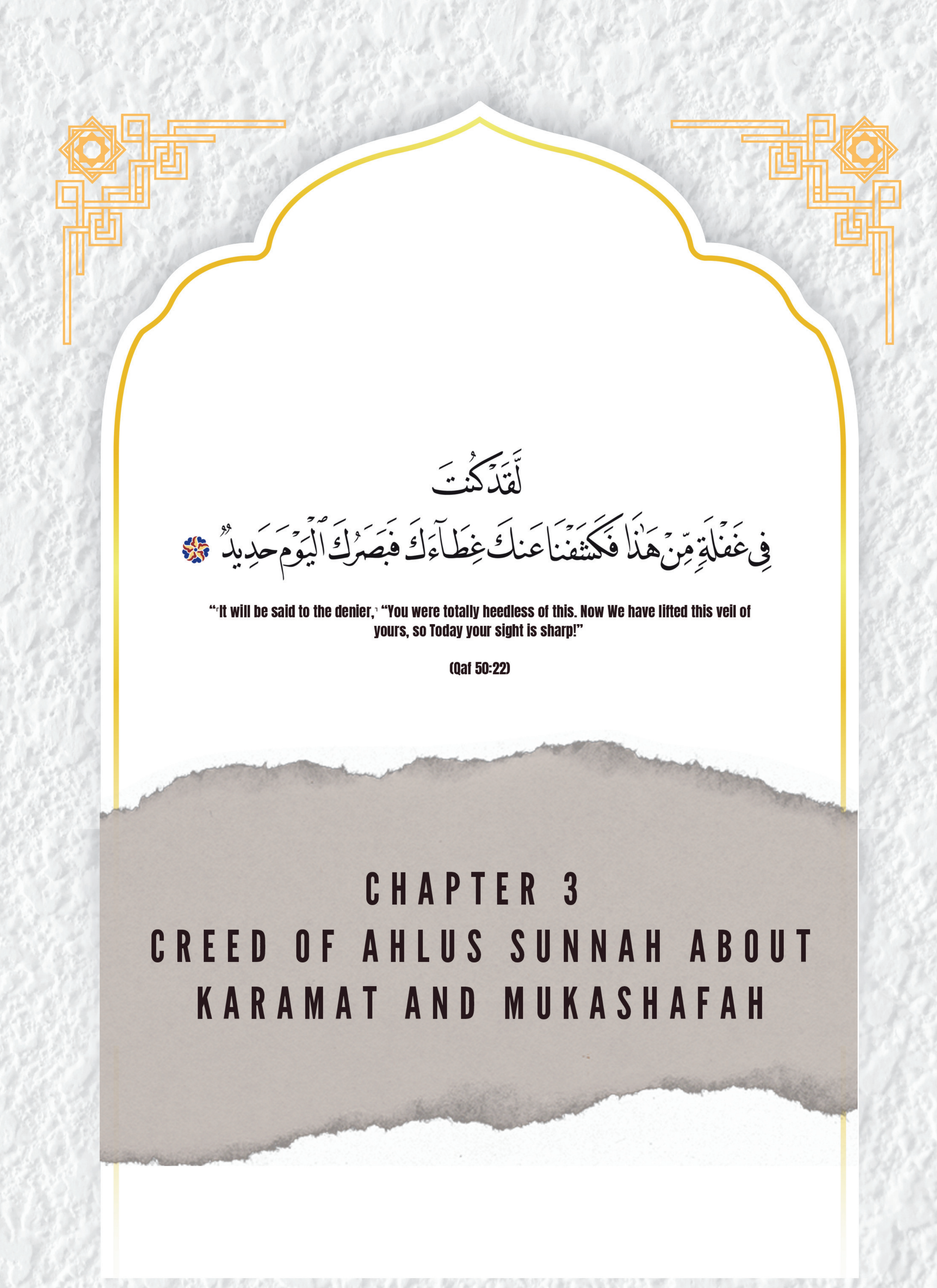
In addition, it is strictly forbidden for Muslims to allow personal animosity toward others to motivate them to commit acts of injustice or cause damage. Instead, they are urged to direct their disapproval towards what Allah ﷻ disapproves of, namely by rejecting disbelief and disobedience and distancing themselves from those who oppose or contradict Islamic principles. This expression of disapproval must remain within the boundaries of Islamic laws and principles to ensure that no harm is inflicted on others. Allah ﷻ says

وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُوا۟

"Do not let the hate you have for others incite you to commit injustice" Surah Al-Maidah: 8

The above verse is a powerful reminder for individuals, particularly Muslims, to maintain emotional and behavioral control in the face of hatred. It emphasizes the significance of preventing personal emotions of hatred towards others from motivating unjust actions or behavior. This instruction adheres to Islamic principles by stressing the need to treat all individuals with fairness, equity, and respect, regardless of their differences or disagreements. By adhering to this guidance, Muslims can cultivate a society that upholds justice and nurtures harmonious relationships while remaining true to their beliefs and values.

Muslims are admonished to act justly, even towards those they detest or despise, and not to allow their emotions to cloud their judgment or deviate them from the path of righteousness. In Islam, enmity is not a negative emotion in and of itself; rather, its expression and manifestation can be negative. Muslims are therefore encouraged to hate what Allah ﷻ hates and adore what Allah ﷻ loves but, in a manner, consistent with Islamic teachings and principles.



لَّقَدْ كُنتَ فِى غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنكَ غِطَآءَكَ فَبَصَرُكَ ٱلْيَوْمَ حَدِيدٌ

"⌜It will be said to the denier,⌝ "You were totally heedless of this. Now We have lifted this veil of yours, so Today your sight is sharp!"

(Qaf 50:22)

CHAPTER 3
CREED OF AHLUS SUNNAH ABOUT KARAMAT AND MUKASHAFAH

Chapter 3: Creed of Ahlus Sunnah about Karamat and Mukashafah

Shaykh Al-Islam ibn Taymiyah in Aqidah Al-Wasitiyah

Shaykh ul Islam ibn Taymiyah wrote:

> **"Among the fundamentals of the people of the Sunnah is the belief in the Karamat of the Awliya. And What Allah caused to occur at their hands of unusual occurrences, regarding types of knowledge (*Al-Ulum*) and unveiling (*al-Mukashafat*), and types of ability (*al-Qudrah*) and effects (*At-Ta'thirat*). And what is reported from the preceding nations & generations in Surah Al-Kahf, and other than that, and from the predecessors of this Ummah among the Companions ﷺ, the Tabi'in and the rest of the generations of this Ummah, and they shall exist in it, until the Day of Resurrection"**
>
> ***(Quoted from "Commentary on Shaykh Al-Islam ibn Taymiyyah's ؒ Al-Aqidah Al-Wasitiiyyah" by Shaykh Ibn Al-Uthaymeen ؒ, English translation by Darussalam Publications vol 2 p 427 and after)***

Explanation of Shaykh Ibn Uthaymeen ؒ of Wasitiyah

Shaykh Ibn Uthaymeen ؒ explained the text of Shaykhul Islam ibn Taymiyah ؒ quoted above:

> **"Concerning his statement: "In types of knowledge (*Ul-Ulum*) and unveiling (*Al-Mukashafat*), and types of ability (*Al-Qudrah*) and effects (*At-Ta'thirat*):" meaning that Karamah is divided into two categories: A category that has to do with knowledge and unveiling, and another category that has to do with ability and effects.**
>
> - **As for *Al-Ulum*, one may possess some kinds of knowledge which other do not have.**

- As for *Al-Mukashafat*, that is what becomes apparent to him from things which are unveiled for him, in a way that does not occur for others.

An example of the first *Al-Ulum* (knowledge) is what is mentioned about Abu Bakr ﷺ, that Allah ﷻ let him look at what was in the womb of his wife, the pregnancy, Allah ﷻ made him know that it was a girl

(Reported by Al-Lalikai in "Karamat Al-Awliya" (63) and Ibn Hajar mentioned it "Al-Isabah" (4:261)

An example of the second category, Al-Mukashafat (unveiling) is that what happened to the Commander of the Believers, Umar ibn Al-Khattab ﷺ when he was giving a sermon to the people on the Minbar one Friday. They heard him saying: "O Sariyah! The mountain!" They were surprised at this statement. Then, they asked him about that. He replied that it had been shown to him that Sariyah bin Zanim, one of his leaders in Al-Iraq, was being surrounded by his enemies (on the war front). So he (Umar ﷺ) was directing him to go towards the mountain, and he said to him: "O Sariyah! The mountain" Sariyah heard the voice of Umar, ﷺ so he went up to the mountain and sought fortification therein.

(Reported by Al-Bayhaqi in "*Dalail An-Nubuwwah*" and ibn Kathir in "*Al-Bidayah*" (7:131) and said: "Its chain is *Hasan Jayid*". And Al-Albani graded it Hasan (good) in As-Silsilah As-Sahihah 1110)

This is among the matters of unveiling because it was a real occurrence, but it was far away.

As for the ability and effect, an example is what happened to Maryam ﷺ when she took the trunk of date palm tree and fresh dates started falling down upon her. And like the case of what happened to the one who possessed the knowledge of the Book,

when he said to Sulaiman ﷺ: "I will bring it to you within the blink of an eye."

("Commentary on Shaykh Al-Islam ibn Taymiyyah's Al-Aqidah Al-Wasitiiyyah" by Shaykh Ibn Al-Uthaymeen, English translation by Darussalam Publications vol 2 p 435-426.)

Explanation of Shaykh Fawzan of Wasitiyah

Shaykh Salih Al-Fawzan wrote in his explanation of "Al-Wasityah" of Shaykhul Islam ibn Taymiyah:

"In his saying: *"Fi Anwa Al-Ulum wal Mukashafat wa Anwa' Al-Qudrah wat Ta'thirat"* there is an indication to the fact that the *Karamah*, some of them can be from the category of knowledge and Kashf by the servant hearing what others do not hear or seeing what other do not see, awake or in sleep, or he knows what other do not know, and some of them can be from the category of *Qudrah* and *Ta'thir*.

An example of the first category: the saying of Umar ﷺ: "O Sariyah the Mountain" while he was in Madeenah and Sariyah in the east.

(Narrated by Al-Bayhaqi in "Ad-Dalail" (6/370) and Abu Na'eem in "Ad-Dalail" (525), and it has many ways as in "Tarikh ibn Kathir" (7/131) and "Al-Isabah" (4/98) of ibn Hajar, "Takhrij Al-Arabeen" n 5 of As-Sakhawi and "Al-Maqasid" (736) of As-Sakhawi as well and "As-Silsilah As-Sahihah" 1110)

And Abu Bakr ﷺ informing that there is a daughter in the womb of his wife"

(Narrated by Malik in Muwatta 40, and Al-Lalikai in "Karamat Al-Awliya" (63), see "Al-Isabah" (4/261)

…

As for the second category: the story of the one who had knowledge of the Book and him bringing the throne of Bilqis to Sulaiman ﷺ, and the story of the people of *Al-Kahf* and the story of Maryam ﷺ, and the story of Khalid ibn Al-Waleed ﷺ when he drank poison and was not harmed (narrated by Al-Haythami in "Al-Majma' 9/350, and he said: narrated by Abu Ya'la and At-Tabarani and others and one of the two Isnad of At-Tabarani, it chains contains of narrators of the Sahih and it is Mursal, and it's two narrators are trustworthy except that Abu As-Safr and Abu Burdah ibn Abi Musa did not both hear from Khalid)

(Sharh Al-Aqidah Al-Wasitiyah, Maktabah Al-Ma'arif, p 199-200)

Explanation of Shaykh Rajihi of Al-Wasitiyah

Shaykh Abdul Aziz Rajihi wrote in his explanation of Al-Aqidah Al-Wasitiyah:

"Karamah is an extraordinary event caused by Allah ﷻ for or through a pious person because of the blessing of following the Prophet ﷺ. The author ﷺ pointed out that Karamah is divided into two types:

First type: It occurs like knowledge and mystical disclosure of the unseen by knowing, hearing or seeing what others do not while sleeping or being awake or through inspiration.

Second type: It occurs in the nature of power and effects by causing matters to occur.

An example of the first type related to knowledge and mystical revelation of the unseen takes place when one hears or sees what others do not, as what happened to Umar ibn Al-Khattab ﷺ when he saw the army in Nahawand while he was delivering a sermon on the pulpit in Medina. He called out to the army leader: "O Sariyah, the mountain (ie watch out the mountain), warning him from the enemy. Allah ﷻ caused the army leader in Iraq to hear

Umar's ﵁ warning, so they put their back on the mountain and became victorious. This the karamah with which Allah ﷻ honors Umar ﵁ as his army was revealed to him while he was in Medina.

An example of a miracle occurrence like knowledge is that when Abu Bakr's ﵁ wife was pregnant, Allah ﷻ revealed to him that she would beget a girl.

An example of the second type, which is related to power and effect, includes what happened to Al-'Ala ibn al-Hadrami who crossed on the top of the Euphrates with his army...

Another example includes what happened to Usayd bin Hudayr and Abbad ibn Bishr ﵁ after they left the presence of the Prophet ﷺ on a dark night. A light came to them and guided them on their way, and when they parted away, the light spread into two, one for each of them.

Khubaib bin 'Adi ﵁ was once a prisoner of the polytheists in Mecca, and grapes used to be brought to him, and he ate them, though there were no grapes in or around Mecca..."

(A commentary on Al-Aqidah Al-Wasitiyyah" by Shaykh Al-Islam Ahmad ibn Abd al-Halim ibn Taymiyyan, commentary by: Abdul Aziz ibn Abdullah Al-Rajihi, translated and published by Al-Ihsan Publications USA, vol 2 p 207-208

The publisher added some footnotes to the narrations, but to be brief I have not added these footnotes as the references of the story of Umar ibn Al-Khattab and Sariyah ﵁ and the story of Abu Bakr ﵁ have already been mentioned in the explanations of Shaykh Ibn Uthaymeen and Shaykh Fawzan. As for the narration of Usaid ibn Hudair and Abbad ibn Bishr ﵁, and the narration of Khubaib ibn Adi ﵁, they are in Sahih Al-Bukhari as the publisher referenced them.

Shaykh Salih Aal Shaykh in his explanation of Wasitiyah

"And What Allah ﷻ caused to occur at their hands of unusual occurrences." This (statement of Shaykhul Islam Ibn Taymiyah) contains the fact that the one who established this Karamah for them or favored them with a *Karamah* is Allah ﷻ . It is not the choice of the saint to bring their occurrence or not rather it is Allah ﷻ who favors him with such. It can occur due to a need of him or it can be a favor without any need.

As for coming for a need: such as what occurred to one of the companions ﷺ when his horse died, he invoked Allah ﷻ and his horse stood up alive until he reached his home, as he (horse) had died in a place where there was no one, so he (the companion) feared to perish, so he invoked Allah ﷻ and He resurrected it for him, and when he reached his house, the horse fell down dead another time.

Also Umar ﷺ seeing Saariyah and his army and Saariyah hearing Umar ﷺ, and this occurred due to a need..."

His statement: "regarding types of knowledge (*Al-Ulum*) and unveiling (*al-Mukashafat*), and types of ability (*al-Qudrah*) and effects (*At-Ta'thirat*)". Shaykhul Islam mentioned that the Karamaat of saints are of 2 kinds:

1. Karamaat from the types of knowledge and unveiling
2. Karamaat from the types of ability and effects.

As for the Karamaat of knowledge and unveiling, they are either from the perspective of what is known rationally or from the perspective of removing the veil and curtain from the vision, or from the perspective of removing the veil and curtain from the hearing.

An example of Al-Kashf Al-Basari (removing the veil from the vision) is what occurred to Umar ﷺ when he was delivering a

Khutbah in Madinah and he saw the Persian army so he ﷺ said: "O Saariah, O Saariah". This Hadith was declared Hasan by Hafiz ibn Hajar and others, opposing those who weakened it. So this is a Kashf Basari from the side of Umar ﷺ, the veil was removed from him, as the vision has a veil, and when it is removed, he sees something that he wouldn't see with the veil present for him.

﴿ لَّقَدْ كُنتَ فِى غَفْلَةٍۢ مِّنْ هَـٰذَا فَكَشَفْنَا عَنكَ غِطَآءَكَ فَبَصَرُكَ ٱلْيَوْمَ حَدِيد ﴾

"⌜It will be said to the denier,⌝ "You were totally heedless of this. Now We have lifted this veil of yours, so Today your sight is sharp!"

(Qaf 50:22)

So when the veil is removed from the vision by death, he sees things with his soul that he wouldn't see in this world, he sees angels, those who speak to him, so Kashf is the original state for him in the law. So the veil of the vision was removed for Umar ﷺ, and the veil of hearing was removed for Saariyah, so he was able to hear Umar ﷺ while Umar ﷺ was in Madinah and Saariyah in his place in the land of the Persian, and hence they attached to the mountain and succeeded. This was a favour from Allah ﷻ.

Also from Al-Kashf Al-Basari is what occurred for Abu Bakr ﷺ when he ﷺ looked at the tummy of his wife while she was pregnant and he said: "A female is shown to me", and when she was born after some time, it was accordingly. This was a Kashf from the vision"

("Al-Lali u Al-Bahiyyah fi Sharh Al-Aqidah Al-Wasitiyah" vol 2 p 406-409, Maktabah Daar Al-Hijaz)

Explanation of Shaykh Abdullah Al-Ghunayman of Al-Wasitiyah:

"It can be something that he hears or it can be by vision with the eye or a vision in a dream, and all of them are called "Mukashafaat". A matter can come to his heart and he is certain that it is true so he follows it and informs about it such as what happened to Abu Bakr ﷺ, he informed that there was a daughter in the womb of his wife. And likewise, Umar ﷺ informed that from his progeny would come a child who would have a scar on his face and who would be just, and Umar Ibn Abdil Aziz ﷺ came as a just caliph. Likewise, him ﷺ being informed about the army in Nahawand while he was giving Khutbah on the minbar and it was unveiled to him (*kushifa lahu*), and he ﷺ said: "O Saariyah, the mountain!" so they heard his voice, took their sides to it and this became the reason for their victory over the enemy, and all of this is from *Mukashafaat*"

(Al-Jalisaat At-Tullabiyah li Sharh Al-Aqidah Al-Wasitiyah" p 466, Dar ibn Jawzi)

Explanation of Shaykh AbdulKareem Al-Khudeir of Al-Wasitiyah

"*Min Anwa' Al-Ulum wal Mukashafat*": And from it is what occurred to Umar ibn Al-Khattab ﷺ, while he was giving Khutbah on the minbar on a day, and the companions heard him saying: "O Saariah the mountain! O Saariah the mountain!" as it was unveiled to him (kushifa lahu) about Saariyah ibn Zaneem, who was one of the leaders, in the battlefield, so Umar ﷺ instructed him and those with him to seek refuge in the mountain, and Saariah heard him, and this is a *Karamah*"

("At-Ta'liqat As-Sanniyah 'ala Al-Aqidah Al-Wasitiyah" p 439 Dar ibn Jawzi-Ma'alim Sunnan)

Explanation of Shaykh Khalid Musleh of Al-Wasitiyah:

Shaykh Khalid Musleh in his explanation of "*Al-Aqidah Al-Wasitiyah*" only quotes statements of Shaykhul Islam ibn Taymiyah ﷺ from other sources to explain "*Al-Aqidah Al-Wasitiyah*". Portions of the statements of Shaykhul Islam ibn Taymiyah ﷺ with their references quoted by Shaykh Khalid Musleh:

> **"Sometimes the servant hears what others do not hear, sometimes he sees awake or in a dream what others do not see, and sometimes he knows things that others do not know by revelation or inspiration or descent of certain knowledge or true Farasah..." (*Majmoo Fatawa 11/313*)**
>
> **"Such as the statement of Umar ﷺ in the story of Saariyah, and Abu Bakr ﷺ informing of the female child in the womb of his wife, and Umar ﷺ informing of a child in his progeny who will be just..." (*Majmoo Fatawa 11/318*)**
>
> ***("Sharh Al-Aqidah Al-Wasitiyah min Kalam Shaykhul Islam ibn Taymiyah" of Shaykh Khalid Musleh p 199 Dar ibn Jawzi)***

Shaykh Sultan Umayri in his explanation of Wasitiyah:

> **"And from its example, the saying of Umar ﷺ: "O Saariyah the Mountain!" when he sent him to a place far away from Madinah in Shaam or Iraq, and the army was encircled and Umar ﷺ saw him and the condition of this became unveiled to him, so he said: "O Saariyah the mountain!" and Saariyah heard him, so he went to the mountain and and the army was saved from defeat."**
>
> **And from this is Abu Bakr ﷺ informing about the sex of the child in the womb of his wife, he told that there is a female in the womb of her wife and she gave birth to a female"**
>
> ***("Al-'Uqud Az-Zahabiyah 'ala Maqasid Al-Aqidah Al-Wasitiyah" vol 2 p 474)***

Shaykh AbdurRazaq Affifi ﵀ on narration of Saariyah:

Shaikh AbdurRazaq Afifi ﵀ establishes the narration of Saariya and counts it among Karamaat of saints, p 279-380 of his "***Fatawa wa Rasail***", compiled by his students Shaykh Waleed ibn Idrees Menese and Sa'eed ibn Sabir Abduh, ***Dar Al-Fazeelah*** and ***Dar ibn Hazm***:

> **"And this is Ibn Khattab ﵁ while he was doing Khutbah, Allah sent him *Ilham* or showed him Saariyah and the army from his back and said: O Saariyah attach yourself to the mountain, meaning put your back to the mountain so the enemy does not come from behind…."**

Shaykh Ubaydullah Mubarakpuri ﵀ affirms the narration of Saariyah

In a letter to Shaykh Ghazi Ozair Mubarakpuri ﵀ dated of 13/5/79, Shaykh Ubaydullah Mubarakpuri ﵀ replied to some questions on Ahadith and among these questions was the authenticity of the narration of Umar Ibnul Khattab and Saariyah, he replied:

> **"The incident of Hazrat Umar ﵁ saying "O Sariyah go to the mountain" is mentioned in "*Tahzeeb Al-Asma wa Lughat*" of An-Nawawi v 2 p 10, "*Asad Al-Lughah*" v 4 p 65 and "*Tarikh Khulafa*" p 49 by quoting Al-Bayhaqi, Abu Nuayim in "*Dalail Nubuwah*", Al-Lalikai in "*Sharh As-Sunnah*"…Ibnul Arabi in "*Karamat Al-Awliya*" and Al-Khateeb among narrators of Malik and Ibn Mardawaiyah with the mentioned chain of narration. Hafiz after mentioning the incident in a concise way in "*Al-Isabah*" said "Its chain is Hasan" so telling that this incident is not authentic is not correct"**
>
> ("Makateeb Rehmani" to Shaykh Ameen Athari p 112.)

Shaykh Sulayman Mansurpuri ؒ on Kashf and Ilham

Qadhi Sulaiman Mansurpuri ؒ wrote about ***Ilham*** and ***Mukashafah*** in "***Tayid Al-Islam***" p 148:

> **"*Bayhaqi Al-Waqt* Qadhi Thanaullah ؒ wrote in "*Irshad At-Talibin*": "The *Ilham* of Awliya brings *Zanni* knowledge (speculative knowledge) and if two hearts agree completely on one *Ilham*, it will reach the level of *Zann Ghalib* (preponderant speculation), but if the *Kashf* and *Ilham* of a Wali opposes a Hadith which is *Ahad* rather analogy (*Qiyas*) which fulfils the conditions of analogy, then on this case, we should give precedence to the Hadith and rather also to the *Qiyas*"**

Afterwards Qadhi Sahib ؒ said that this matter was agreed by the Salaf and Khalaf.

Abu Sulayman Darani ؒ said:

> **"Do not act on Ilham as long as it is not attested by narrations" (*Ihya Uloom*) The Peer of Peers Shaykh Abdul Qadir Jeelani ؒ wrote in "*Futuh Al-Ghayb*": "It is permissible to act on *Ilham* and *Kashf* on the condition that it does not oppose Quran and Hadith, also consensus and authentic Qiyas"**

Shaykh Haneef Nadwi on Shaykhul Islam Ibn Taymiyah's belief in Kashf:

Shaykh Muhammad Haneef Nadwi ؒ wrote on *Kashf* in "***Aqliyat ibn Taymiyah***" p 324:

> **"Allamah ibn Taymiyah ؒ was not a denier of Kashf and was not unaware of the importance of benefiting and Tahdith from the Lordship, but what was objectionable for him was that some Sufis have made Kashf as a definitive (Qat'i) way of Idraak while it is not Qat'i, and some blindly following the philosophers declared Gnosticism as equal to the knowledge of Prophethood. His (Ibn**

Taymiyah) saying is that Kashf is among the categories of a spiritual Ijtihad, and as Ijtihad is not Qat'i from its consequences, likewise Kashf is equally prone to mistakes and errors, and the Qat'iyat and certainty (Yaqeen) is only in Prophetic sciences.

Ibn Taymiyah ﵀ said:

"The Muhadath, if he receives Ilham and Ihdath from Allah from one side from Allah, he should present it to the Book and the Sunnah as he is not infallible. As said by Abul Hasan Shazili: Infallibility is in what comes from the Book and Sunnah and infallibility is not in Kushuf and Ilham"

"Qa'idah fil Mujizat" p 9

Shaykh Muhamaad Haneef Nadwi ﵀ further wrote p 327:

"Allamah (Ibn Taymiyah ﵀)'s concept of Islamic Wilayah is free from any misunderstanding or confusion. For him, this form of level and status is in imitation of Prophethood, and it means only that one reaches a level of sincerity in obedience and imitation, and he performs orders and avoids forbidden matters with attention and the aspects of his behavior and lifestyle are enlightened and high. And it is clear that such matters have no link to Tasarruf (control) in matters of the existence or Kashf of realities. If this clear and simple experience about Wilayah is correct then it means that if someone is a true Muslim according to the Book of Allah and the Sunnah of His Messenger ﷺ and no form of Tasarruf or Kashf manifest from him, then there is no problem, this does not create at all a defect in his status.

Ibn Taymiyah ﵀ said:

“Know that the absence of Khawariq in knowledge and power (Qudrah) do not harm the Muslim in his religion, and the one who has not disclosed anything from unseen matters and nothing from Kawniyat are made Taskheer under him, this does not diminish his level in front of Allah”

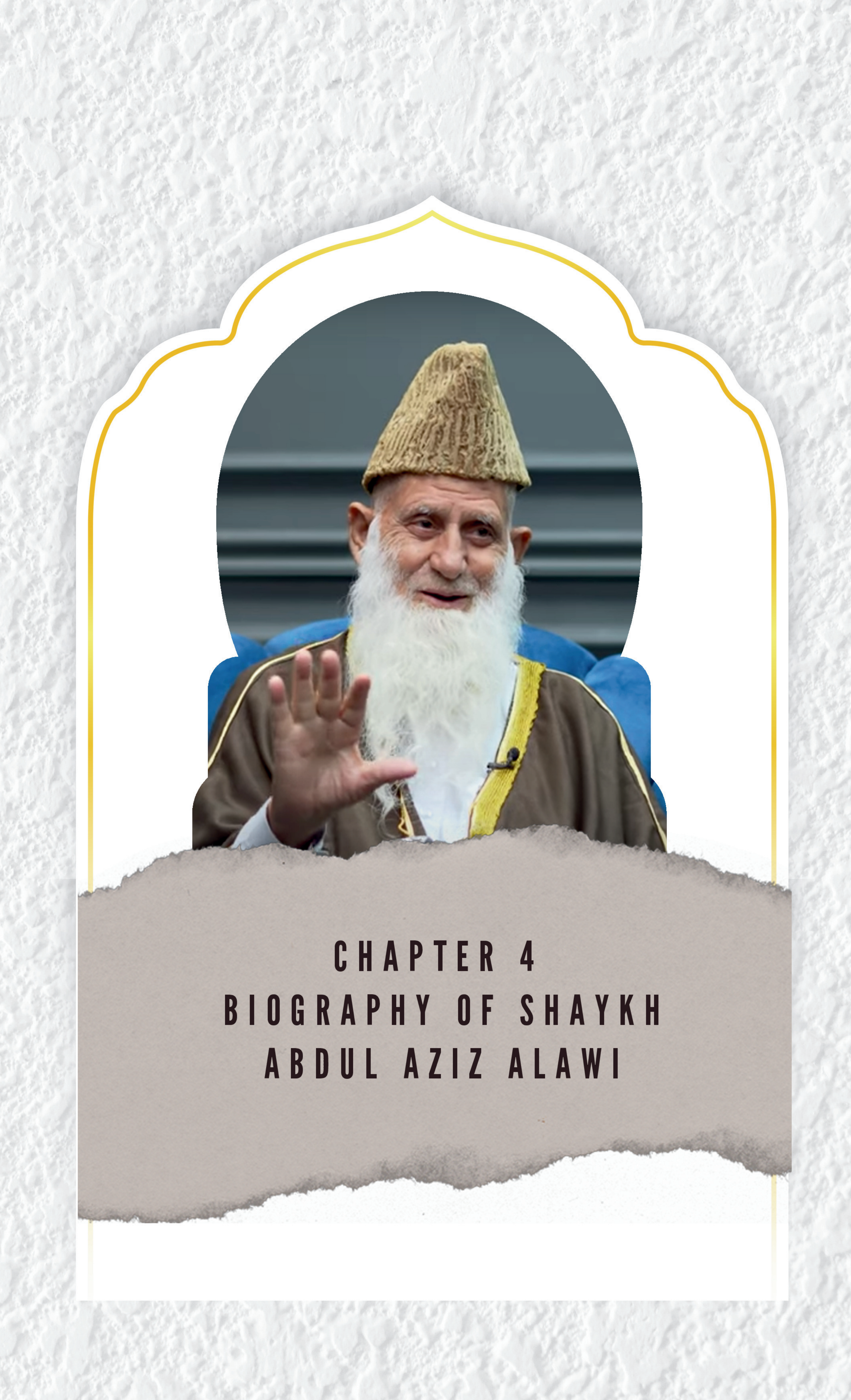
“Al-Hujaj An-Naqliyah” p 124

On the contrary, if someone is gifted with the branches of tricks of Taskheer and gratified with the disclosure of condition (Kashf Ahwaal) but he is deprived of the beatifications of the religious law, then what is the doubt about his destruction?

Ibn Taymiyah ﵀ said:

“As for Kashf and Ta’theer, if it is not associated to religion, his author is destroyed in the world and in the hereafter”

“Qa’idah fil Mu’jizat” p 9



CHAPTER 4
BIOGRAPHY OF SHAYKH ABDUL AZIZ ALAWI

Chapter 4: Biography of Shaykh Abdul Aziz Alawi ؒ

His birth and studies

Shaykh Abdul Aziz Alawi ؒ was born on the 15 February 1943 in the village Budhimal, he was the son of the famous scholar Ahmadullah Budhimalvi. His grandfather was named Mian Qadir Baksh ؒ and great grandfather Haji Ali Muhammad v.

Shaykh Abdul Aziz Alawi ؒ was 4 years old when the partition occurred. His family moved to the village Chak N 36 in the suburb of Jaranwala in the area of Faisalabad.

After some time, his father Shaykh Ahmadullah ؒ went to teach in the Madrasah Khadim Al-Quran wal Hadith in Jhok Dadu which was established by Mian Baqir ؒ, a student of Hafiz AbdulMannan Wazeerabadi ؒ. Hafiz AbdulAziz Alawi ؒ passed 5 classes in the governmental primary school there.

Afterwards, Shaykh Ahmadullah ؒ went to Okara and Hafiz AbdulAziz passed the 6th class in Okara and then he passed middle there.

In 1961, after studying privately he gave an exam of Matric in Faisalabad and obtained first division. At that time Shaykh Ahmadullah ؒ was a teacher in the Madrasah Dar Al-Quran wal Hadith in Faisalabad and Hafiz Abdul Aziz ؒ was studying in the same Madrasah. He studied there for 5 years of Dars Nizami and reached Sunan Tirmidhi.

After passing his Matric, Shaykh Ghulam Hariri advised Shaykh Ahmadullah to send Hafiz Abdul Aziz Alawi to Islamiyah College but Shaykh Ahmadullah preferred for his son to study only in religious studies.

In 1963 Hafiz AbdulAziz Alawi joined Jamiyah Muhammadiyah Okara and started to study Sahih Muslim but the the government announced the establishment of Jamiyah Islamiyah in Bahawalpur. It was before a religious Madrasah of the state of Bahawalpur named Jamiyah Abbasiyah. Once the government of Pakistan decided to turn it into an Islamic University, they announced that only those who completed Madrasah studies would be able to apply to it as there would be questions on Sahih Bukhari, Tafsir Baydawi and Al-Hidayah and they would need to pass the entry exam. Shaykh Muhammad Abduh Falah who was at the time the Shaykhul Hadith of Jamiyah Muhammadiyah in Okara advised Shaykh Ahmadullah to prepare Hafiz Abdul Aziz for the exams though he hadn't completed Dars Nizami and didn't study the 3 books mentioned above. More than 300 students went to the exams but only 17 were accepted and Hafiz Abdul Aziz was among them.

Among his teachers at this state University Jamiyah Islamiyah Bahawalpur, there were Shaykh Shamsul Haqq Afghani and Shaykh Abdur Rasheed Nu'mani who were Deobandis.

Shaykh Ishaq Bhatti رحمه الله writes:

> **“Hafiz Abdul Aziz would respect his teachers, and his teachers would also be compassionate with him. In his free time in general, he would go the the house of Shaykh AbdurRasheed Nu'mani and would read a book near him, and sometimes he would borrow a book from him to read it and take it to Dar Al-Iqamah”**
>
> ***“Gulistan Hadith”***

Shaykh Ishaq Bhatti رحمه الله also mentioned that Shaykh AbdurRasheed Nu'mani رحمه الله would ask Hafiz AbdulAziz Alawi to lead the prayer in his Masjid, but once a bigoted person complained to Shaykh Abdur Rasheed Nu'mani why do you put as an Imam someone who kills mosquitoes in the prayer (ie does Raful Yadayn). Shaykh AbdurRasheed replied to him that for us it is not a Sunnah but for the Imam it is, so you mocked the Sunnah and should repeat your faith. Afterward, he

would ask his son to lead the prayer if he saw some non-regular attendees as a precaution.

After completing his studies in Jamiyah Islamiyah Bahawalpur, Shaykh AbdulAziz Alawi returned to Jamiyah Muhammadiyah Okara to complete Dars Nizami. While he was studying, Shaykh Muhammad Abduh Falah appointed him to teach Tafsir Baydawi and a book of Arabic literature.

Hafiz AbdulAziz Alawi completed his Dars Nizami in 1966 from Jamiyah Muhammadiyah. He went afterward in 1967 to Gunjranwala to study Sahih Al-Bukhari again from Hafiz Muhammad Gondalwi in Jamiyah Islamiyah, and he also studied the translation of 15 Parah of the Quran from him, and also in this period he completed his memorization of the Quran.

Hafiz AbdulAziz Alawi's teachers:

1. Hafiz Muhammad Gondalwi ؒ
2. Shaykh Abdullah Verwali ؒ
3. Shaykh Muhammad Abduh Falah ؒ
4. Shaykh Ahmadullah Budhimalvi ؒ
5. Shaykh AbdulGhaffar Hasan ؒ
6. Shaykh Ghulam Ahmad Hariri ؒ
7. Shaykh AbdurRasheed Haneef Jhangvi ؒ
8. Shaykh Shamsul Haq Afghani ؒ
9. Shaykh Muaz Ar-Rahman ؒ
10. Shaykh Hidayatullah Nadwi ؒ
11. Shaykh Abdullah Amjad Chatwi ؒ
12. Hafiz Basheer Ahmad Bhujiyani ؒ

13. Shaykh Fathullah Irani ﷀ

14. Shaykh Mir Zahid ﷀ

15. Shaykh AbdurRasheed Nu'mani ﷀ

His teaching

- Shaykh AbdulAziz Alawi taught first in Jamiyah Ta'leemat in Faisalabad of Shaykh AbdurRaheem Ashraf. He taught there from 1967 to 1972.
- He taught afterwards in 1973 in Jamiyah Ta'leem Al-Islam Mamun Kanjin.
- In 1974 he taught for a year in Dar Al-Quran Faisalabad.
- In 1975 and 1976, Shaykh AbdulAziz Alawi taught for 2 years in Jamiyah Muhammadiyah Shekhupurah of Shaykh Muhmmad Hussain Shekhupuri
- In 1977, he taught again in Jamiyah Ta'leem Al-Islam Mamun Kanjin
- He went in the same year 1977 to the Madrasah of Shaykh Sayid Habib Ar-Rahman Shah in Rawalpindi and taught there up to 1986.
- From 1987 to 1988, he returned to Jamiyah Ta'leem Al-Islam Mamun Kanjin
- Then from 1989 to the end of his life in 2024, Shaykh Abdul Aziz Alawi taught in Jamiyah Salafiyah Faisalabad.

He taught all books of Dars Nizami in his teaching career Tafsir, Hadith, Fiqh, Usul Tafsir, Usul Hadith, Usul Fiqh, Sarf, Nahow, Mantiq, Arabic literature, Balaghah, Ma'ani and ther subjects. In Jamiyah Salafiyah Faislabad, he would teach Sahih Al-Bukhari, Sharh Al-Aqidah

At-Tahawiyah, Bidayatul Mujtahid, Al-Wajeez fi Usul Al-Fiqh and some books on Mantiq.

His famous students

1. Dr Zahid Ashraf
2. Dr Ateeq Ar-Rahman
3. Dr Hafiz Muhammad Na'eem
4. Dr Abdul Jabbar
5. Dr Iftikhar Ahmad Azhari
6. Dr Zahid Qamar Hashmi
7. Qari AbdurRazzaq
8. Qari Muhammad Shoaib
9. Hafiz Muhammad Farhan
10. Qari Hidayatullah
11. Shaykh Adeel Ar-Rahman
12. Hafiz Hafeez Ar-Rahman
13. Hafiz Maqsood Ahmad
14. Hafiz AbdulAzeem Asad
15. Hafiz AbdurRazzaq Sajid
16. Hafiz Sanaullah Zahidi
17. Qari Khalid Akram
18. Shaykh Muhammad Yusuf
19. Hafiz Muhammad Aslam
20. Shaykh Habeeb Ar-Rahman
21. Shaykh Muneer Ahmad

His writings:

1) An-Nasikh wal Mansukh: This essay was written during in 1965 during his studies in Jamiyah Islamiyah Bahawalpur

2) Al-Jarh wat Ta'dil: This essay was also written in 1965

3) He composed the book "Zubtadul Bayan" of Hafiz Muhammad Gondalwi ﵀ during his stay in Gujranwala upon his instruction.

4) He simplified the books of Hafiz Gondalwi ﵀ upon his instructions: "Ithbat At-Tawheed" and "Ibtal At-Tathlith" and established sub-chapters to them.

5) He started during his stay in Rawalpindi an explanation of the headings of the chapters of Sahih Al-Bukhari

6) He wrote an explanation of the Arabic grammar book "Al-Fiyyah ibn Malik"

7) He summarised the book "Sharh Shuzuz Az-Zahab"

8) He wrote an epistle on Triple Talaq

9) In 1988, he wrote a series of articles in the magazine "Ta'leem Al-Islam" of Jamiyah Ta'leem Al-Islam on Imam Bukhari and his Sahih.

10) He wrote a series of articles on "Mutala'ah Quran" in the magazine "Tarjuman Al-Hadith" of Jamiyah Salafiyah Faisalabad.

11) He wrote a detailed article on the politics of Mu'awiyah ﵁ in "Tarjuman Al-Hadith"

12) A wrote an article on the status of the Wali in Nikah

13) He wrote an article on the issue of "Mafqood Al-Khabar", when can the woman remarry when her husband is lost with no news of him.

14) He wrote an article on the Islamic system of governance

15) He wrote an article on the status of collective invocation after the prayer

16) He wrote an article on the fasting of Ashura

17) He wrote a series of articles on the order and Nazam of the Quran in the magazine “Tanzeem Ahl e Hadith” and criticised in it some views of Shaykh Ameen Ahsan Islahi.

18) He wrote an Urdu explanation of Sahih Muslim entitled “Tuhfatul Muslim” in 8 volumes published by Maktabah Nu'maniyah

19) He wrote an Urdu explanation of Sunnan Tirmidhi and also “Ilal Tirmidhi”

20) He translated the book “Wabil AS-Sayib” of Hafiz ibn Al-Qayim

21) He reviewed the book “Sharh Asma u Allahi Al-Husna” of Qadhi Mansurpuri and wrote an introduction to it

22) He translated an Arabic epistle on Imam Zuhri

23) He translated an Arabic biography of Imam Muslim

24) He wrote an introduction to the Urdu translation of “Tafsir ibn Katheer” by Shaykh Muhammad Khalid Sayf

25) He wrote an article on photography in the special number of the magazine Mohadis Lahore on photography

26) He translated the first volume of “Ighathah Al-Lahfan” of Hafiz ibn Al-Qayim

27) He reviewed the Tafsir "Nayl Al-Maram min Tafsir Ayaat Al-Ahkam" of Nawab Siddiq Hasan Khan published by Hadith Publications

28) He reviewed the Tafsir "I'rab Al-Quran wa Tafsirihi" which was published under the supervision of Hafiz Muhammad Sharif

Hafiz AbdulAziz Alawi was the head of the Fatwa committee of Jamiyah Salafiyah Faisalabad and the Fatawa of this committee were written.

He also reviewed and introduced many other works

His family

Hafiz Abdul Aziz Alawi رحمه الله married in 1970, he had 6 daughters and 2 sons Muhammad Umar and Uthman.

The brothers of Hafiz AbdulAziz Alawi رحمه الله were also teachers. They are mentioned in the biography of Shaykh Ahmadullah Budhimalvi رحمه الله by Shaykh Ishaq Bhatti رحمه الله in "Dabistan Hadith"

His character

He رحمه الله was a good Khateeb and orator, he رحمه الله had an excellent behaviour and was of a joyous nature, he رحمه الله was very humble and very desiring to help others, a great worshipper praying regularly Tahajjud.

His student Amjad Rabbani wrote:

> **"One of the particularity in his life was that he رحمه الله never kept knowledge as a theory or knowledge of the books but established this knowledge in all aspects of his life, and made his actions as an example for others"**

He also wrote:

> **"The simplicity in his life would not only make his teaching successful but was also an expression of the fact that knowledge is only for the pleasure of Allah ﷻ and serving humanity"**

His death:

Shaykh AbdulAziz Alawi رحمه الله passed away on 10-12-2024 and his funeral prayer was conducted on 11-12-2024 with a huge gathering of scholars and students. Hafiz Masood Alam leads the funeral prayer.

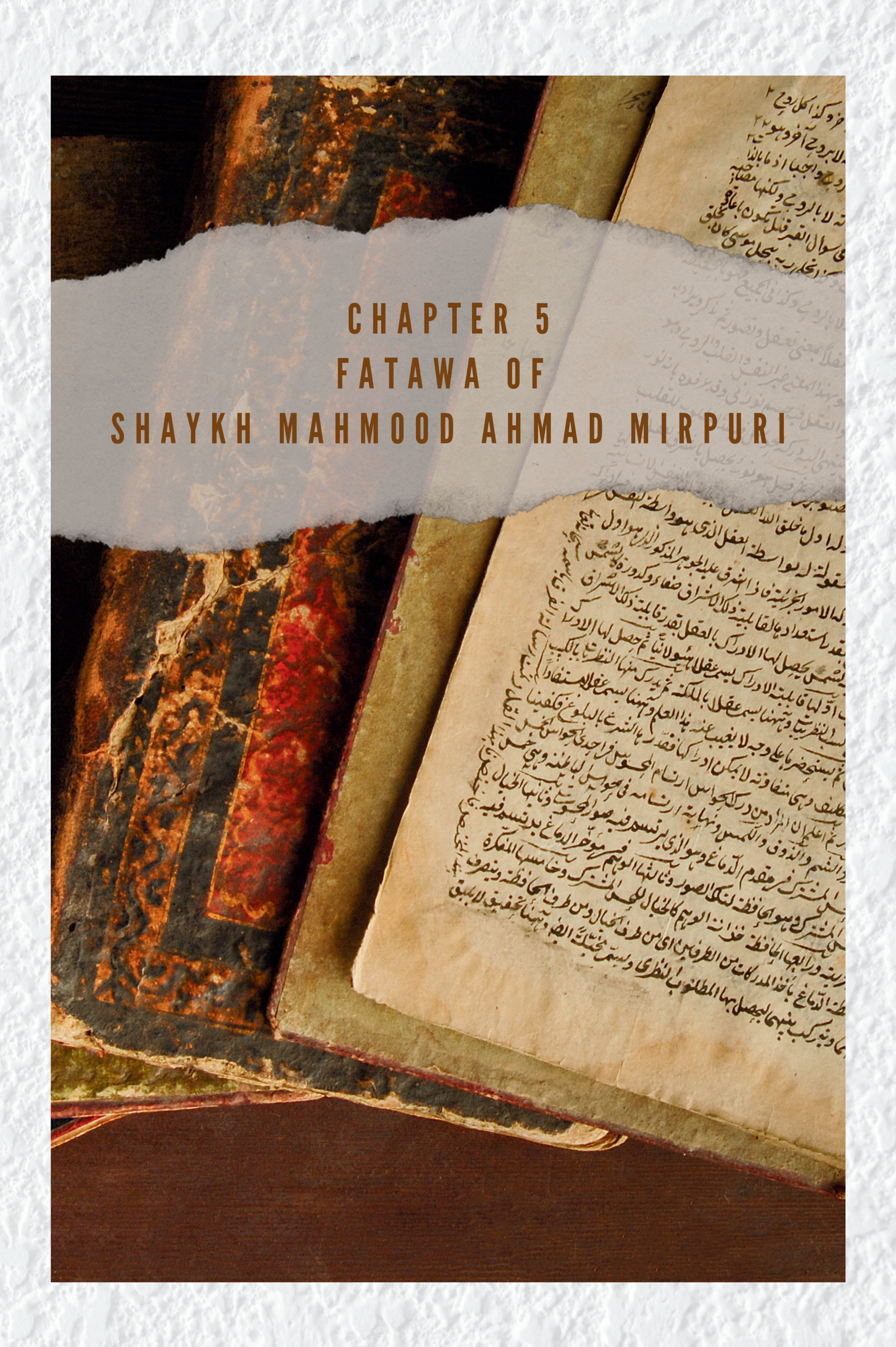
He left not only published achievements such as his Urdu explanation of Sahih Muslim but also an ocean of students in his 57 years of teaching career from 1967 to 2024. (He also taught some classes

in his final years in Jamiyah Muhammadiyah Okara while he was still a student).

His students are teachers in the main universities of Pakistan such as Jamiyah Salafiyah Faisalabad, Jamiyah Salafiyah Islamabad, some in Sind, some in Khanpur and other places. Many of his students established institutes and authored many books such as Hafiz Sanaullah Zahidi and others headed organisations such as Hafiz Maqsood Ahmad who was previously the head of Markazi Jamiat Ahl e Hadith Islamabad.

Among his recent students Shaykh Amjad Rabbani (graduate Jamiyah Salafiyah Faisalabad) is active in the organization al ulama headed by Hafiz Khizar Hayat which provides Fatawa from senior scholars of Pakistan such as Shaykh Abdussattar Hammad and others, and Shaykh Syed Abdullah Tariq (graduate Jamiyah Salafiyah Faisalabad, completed al-Bina Al-Fikri and other courses) is also very active in teaching in Islamabad and is the head of Ma'had Al-Imam ibn Al-Mubarak li Tarbiyah Wa Ta'lim.

Sources: "Gulistan Hadith" of Shaykh Ishaq Bhatti, and biography written by Shaykh Amjad Rabbani which is present on www.alulama.org



CHAPTER 5
FATAWA OF
SHAYKH MAHMOOD AHMAD MIRPURI

Chapter 5: Fatawa Shaykh Mahmood Ahmad Mirpuri

How did the event of the moon Splitting occur?

Question from Wajid Ali from Northampton: I heard many times that the Prophet Muhammad Mustafa Ahmad Mujtaba ﷺ pointed towards the moon and it split into two. Could you elaborate on this. I don't have any link with science, if Islam says something, I will believe in it. According to science, the moon was seen before the Prophet ﷺ as half and the moon was also seen fully.

Answer: The *Khawariq 'Adat* (matters breaking natural laws and norms) that are manifested upon the Prophets are called Mu'jizat, which is on one side evidence of their truthfulness and on the other hand it is a favor of Allah ﷻ upon them. The creed of the believer in all eras has been that Allah ﷻ is the only one to have complete control of everything in the creation, so whatever He desires, He does Tasarruf (exercises control), others cannot oppose Him or cannot enter in this matter.

Likewise the particularities and powers given to different things are also given by Allah ﷻ and He is capable of taking them back. Drowning in deep water, burning by entering the fire, bones breaking when falling from a mountain, if Allah ﷻ wants, he can take away these powers, He can deprive the fire from burning and can deprive the water from drowning. Matters against Adat (norm) occur in such a manner at the hands of noble Prophets according to the order of Allah ﷻ.

Science is related to knowledge and reason which are limited, and there are increases, additions and changes to it but it cannot contradict the Quran and neither does the Quran deny scientific knowledge, but even according to scientists nothing is definitive. Few years ago some matters were signs of progress and nowadays they are useless. Today's scientists have proved the theories and views of many previous scientists as false

and we don't know what sayings of today's scientists will be declared as erroneous and obsolete by future scientists, as complete knowledge only belongs to the essence of Allah ﷻ, and the rest has the possibility of defect.

The living and permanent miracle of the Prophet ﷺ is the noble Quran, whose similar was not brought before an cannot be brought up to the resurrection, and despite the decline and state of weakness of Muslims, this miracle is present with its complete status, and it contains the same potential to guide humanity as it did 1400 years ago. With this, many other miracles were mentioned in the Quran and Hadith among whom we count the splitting of the moon.

The first verse of Surah Qamar, Allah ﷻ said:

۞ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ۞

"The Hour has drawn near and the moon was split (in two)"

It is mentioned in Sahih Al-Bukhari that when the people of Makkah requested the Messenger of Allah ﷺ to bring a sign, then he showed them the moon in two pieces until the mountain of Hira could be seen between them (meaning there was such a distance between the two parts).

Narrated by Anas ibn Malik ؓ:

> **"The people of Mecca asked Allah's Messenger (ﷺ) to show them a miracle. So he showed them the moon split in two halves between which they saw the Hira' mountain."**
>
> **(Sahih Al-Bukhari, Kitab Manaqib Al-Ansar)**

It is narrated in Musnad Ahmad that the disbelievers seeing this said that "Muhammad did magic upon us" but some among them said that people coming from outside confirmed the splitting of the moon so he can't do magic on them all.

We consider that in the same manner as everything in the creation proves the essence of Allah ﷻ, the moon splitting in two parts where it shows the truthfulness of the Messenger of Allah ﷺ, it is also an expression of the power of the essence of the Lord ﷻ. The system of the Sun, the moon, the stars, the day and night are all under His control and choice, they all operate under a particular system by His command. Whenever He wishes, he can bring a change to it and whenever He desires, He can terminate it. Hence there is no need to worry about it, such events make the faith of believers upon the essence of Allah ﷻ stronger and more firm.

What you wrote that the moon was seen before the Prophet ﷺ as half and sometimes as full, then this is correct as the moon is seen in different forms according to its rotation in different days of the month, and there is no change in it but it is known from Hadith that at the time of the Prophet ﷺ, the moon did not split into two in this manner, that it was seen as half in some parts of the day and as full in some other parts of the day, rather in the same day and at the same time, people saw the parts of the moon, both parts were separated and Ahadith mention the distance between them and informs us that the mountain of Hira came in the middle of both part, so the splitting of the moon was shown at a particular time and for a certain period.

(Fatawa Sirat e Mustaqeem p 98-101, edition Maktabah Quddusiya).

Children being Imam in Ramadhan

Question: In Ramadhan some young children lead the prayer, especially the prayer of Tarawih, some people complain that the prayer is not valid behind them a they have not reach the age of puberty. Is it true that the prayer is not valid behind them?

Answer: There is a difference of opinion between the Imams of the religion, some declare it permissible and some declare it impermissible and some differentiate between the obligatory (Fardh) and voluntary

prayer (Nafl), meaning non adolescent being an Imam in an obligatory prayer will not be permissible but in a voluntary prayer like Tarawih, he can lead the prayer.

But we learn from a Hadith that there is no difference between obligatory and voluntary prayers, and if he has the ability to be the Imam, then he can lead the congregation and it is correct to pray behind him.

In a Hadith, Amr ibn Salamah ﷺ said:

> **"They, therefore, put me in front of them and I was only a boy. And I wore a mantle, Whenever I was present in the gathering of Jarm (name of his clan), I would act as their Imam"**
>
> ***(Sunan Abi Dawood translated, Kitab Salah, Man Ahaqu bil Imamah p 267, N Hadith 582)***

The essential role of the Imam is the knowledge of the Quran and its recitation, Amr ibn Salamah ﷺ was at the time approximately 6 years old and he was appointed as Imam as he was the best at reciting the Quran, and it is true that most reciting behind him were noble companions.

Hence it is better that if there is no one of older age who can read the Quran in a better manner and there is only a child, then the child can be an Imam in both obligatory and voluntary prayers. Yes, if there is a scholar of older age or a Hafiz, then it is better to avoid making a child as Imam.

(Fatawa Sirat e Mustaqeem p 305-306, edition Maktabah Quddusiya).

Is it allowed to declare a Non-Muslim (ghayr Muslim) as disbeliever (Kafir)

Question: Is it correct to declare someone *Kafir* (whether he is Christian or Jewish)? What is your view on declaring a Muslim as *Kafir* (disbeliever) or *Munafiq* (hypocrite)?

Answer: As for declaring Christians and Jews as Kafir, then the Quran clearly declared them as Kafir. It is evident that those who not only rejected the Prophethood of our Messenger ﷺ but also show animosity towards him, there is no about them being Kafir.

The Quran states:

﴿ لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَم ﴾

"Indeed, those who say, "Allah is the Messiah, son of Mary," have fallen into disbelief"

(Al-Maidah: 17)

﴿ لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ ثَالِثُ ثَلَـٰثَة ﴾

"Those who say, "Allah is one in a Trinity," have certainly fallen into disbelief"

(Al-Maidah: 73)

As for declaring a Muslim as a Kafir or Munafiq, then it is absolutely not permissible. If a Muslim acknowledges Kufr or denies one of the fundamental beliefs of the Shariah, or declares Halal as Haram or Haram as Halal, then in these cases, he can be declared as Kafir, but without clear Kufr but only weakness in action, we cannot declare someone to be a Kafir. We will quote here statements of the Messenger of Allah ﷺ regarding someone who declares Muslims as disbelievers:

Abdullah ibn Umar ﵁ mentions that the Messenger of Allah ﷺ said:

> **"Any man who says to his brother, 'O disbeliever [kaafir],' it will apply to one of them. Either it is as he said, otherwise it will come back to him"**
>
> ***(Sahih Al-Bukhari) meaning its faith will be wasted.***

The second Hadith, Abu Dharr ﵁ narrated:

That he heard the Prophet ﷺ saying, "If somebody accuses another of Fusuq (by calling him 'Fasiq' i.e. a wicked person) or accuses him of Kufr (disbelief), such an accusation will revert to him (i.e. the accuser) if his companion (the accused) is innocent"

(Tr: Sahih Bukhari).

These two Ahadith clarify the situation of the person who declares Muslims to be disbelievers"

(Fatawa Sirat e Mustaqeem p 551-552, edition Maktabah Quddusiya)

Note from translator: The beliefs, statements, and actions that amount to Kufr are mentioned in Books of scholars, in books of Fiqh in the chapter of apostasy, with the conditions required before declaring someone a Kafir.

Can we donate to a religious or political party?

Question: From East Ham Muhammad Rafeeq wrote: "Is it permissible to donate to a political or religious party. There are many religious parties. There is only one religion but these parties have made many religions and they work from donations as the government does not give them any grant and some of these parties bring harm to the religion. If they work sincerely for the religion, there should not be any sectarianism (Firqah Wariyat) but up to now there are many parties who look at Muslims with hate and love the non-Muslims. My aim is: is it allowed to donate to such parties?

Answer: Regarding donation or financial help to a religious, political or social party, then the Quran states clearly:

﴿ وَتَعَاوَنُواْ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَلَا تَعَاوَنُواْ عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ ﴾

"Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression"

(Al-Maidah: 2)

So, this Quranic principle concerns cooperating with an individual or a party. If you consider that they are bringing a religious or worldly benefit and they are not opposing any ruling of the Shari'ah, then you should help this party.

If some groups have some works against Islam and they also do some good works, then there is nothing wrong in cooperating with them in good and pious works. Yes if by cooperating with them there is the fear that their bad aspects will spread or they will start to do something wrong with the donations, then you should not cooperate with such people.

The people, who instead of spreading the pure religion, spread sectarianism (***Firqah Wariat***) and hate, and through them there is the fear of spreading Fitnah and corruption among Muslims, one should not help financially such groups, and in contrast to them, you should favour parties who spread purely the Book and the Sunnah and are working for Ittihad and cooperation between Muslims.

Hating Muslims and loving Non-Muslims cannot be from the actions of Muslims, Islam teaches love for everyone and especially more love towards brothers sharing the same creed. Islam is against hate. In behaviour, non-Muslims also deserve respect but they don't deserve love and friendship of the heart. Establishing love of the heart towards the enemies of Islam and hating Muslims is a serious crime.

The Quran states:

۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ ۞

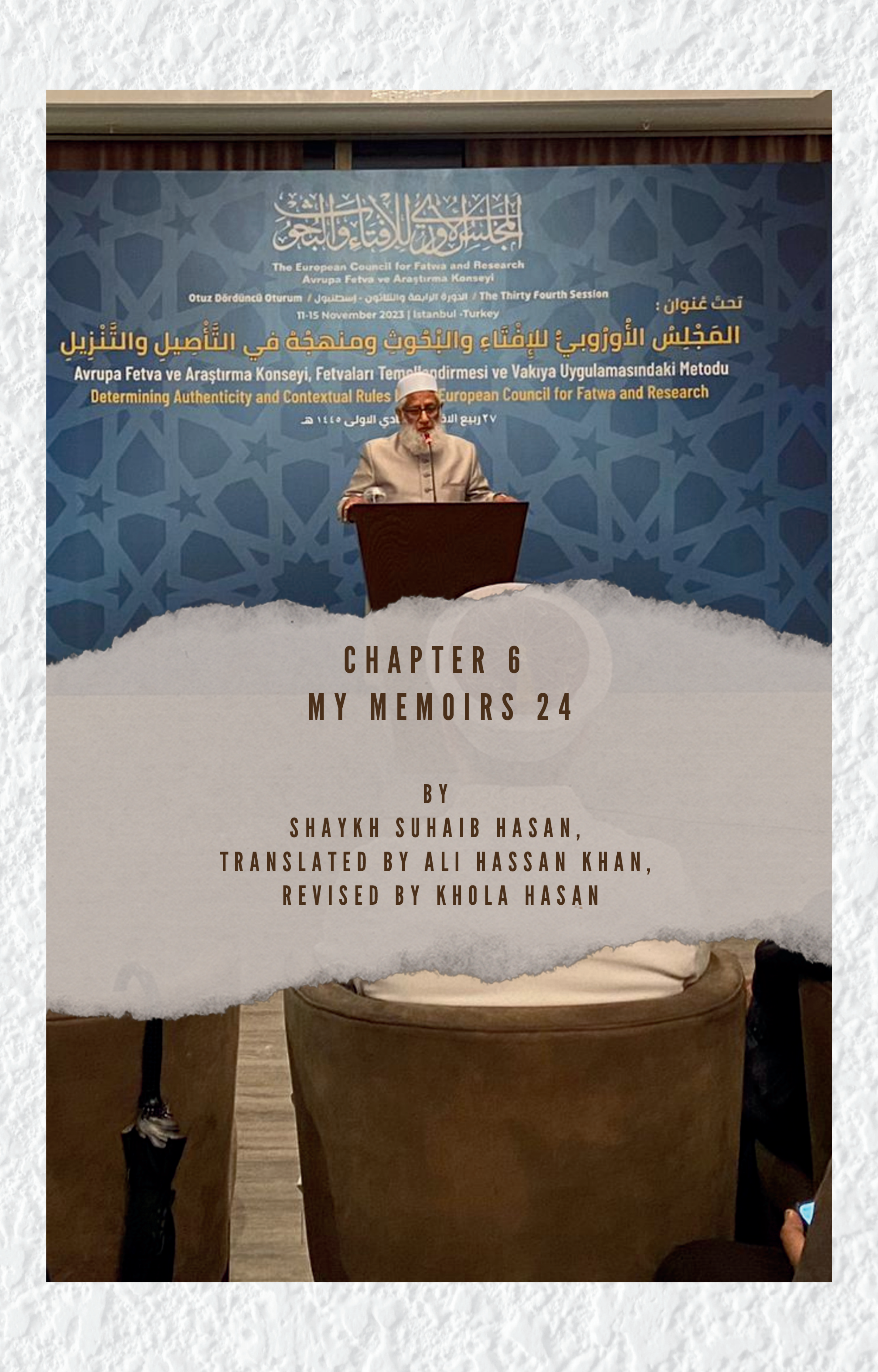
"O believers! Do not take My enemies and yours as trusted allies"
(Al-Mumtahanah: 1)

So it is known that the Non-Muslims who have hatred and despise towards Islam and Muslims, and are working to bring harm to Muslims, Muslims cannot take them as friends. As for mixing with them with

good behaviour, acting with justice and fairness with them, and helping them in difficulty, this is essential for every human being.

In conclusion, helping a party or an institute whose actions bring harm to Islam and Muslims and put the Islamic personality in danger, we should not cooperate with them as it entails the domain of sin and transgression.

(Fatawa Sirat e Mustaqeem p 527-528, edition Maktabah Quddusiya)



CHAPTER 6
MY MEMOIRS 24

BY
SHAYKH SUHAIB HASAN,
TRANSLATED BY ALI HASSAN KHAN,
REVISED BY KHOLA HASAN

Chapter 6: Memoirs part 24 of Shaykh Suhaib Hasan

11. Memories with Muhammad Luqman Salafi

Unlike previous chapters, the stories in this chapter do not follow a historical continuity as they are about individuals that I have befriended. Regarding my friend and companion from Madinah University, a strong pillar of the land of India, Muhammad Luqman Salafi, who returned to his Lord on 5 March 2020 in Makkah. His funeral prayer was conducted in the holy Masjid of Makkah, and he had the honour of being buried in the cemetery of Al-Mu'alla.

The students and teachers of Jamiyah Al-Imam ibn Taymiyah (Bihar), an institution that he had established, held a conference In Memoriam. I was invited to deliver a speech at this conference and also presided at the final gathering of this two-day conference. Here is a short summary of my thoughts delivered at the Memoriam.

In the Name of Allah, the Merciful, the All-Merciful

"And Allah increases in guidance those who are ˹rightly˺ guided. And the everlasting good deeds are far better with your Lord in reward and in outcome." (Surah Maryam)

I am thankful to the heads and graduates of Jamiyah Al-Imam ibn Taymiyah who invited me to deliver a speech so that I can share with you all memories of my dear brother, my friend and colleague, brother Muhammad Luqman Salafi. I will try to contain my memories in the following points:

1. The establishment of the Islamic University of Madinah was a benediction. It provided a golden opportunity to students coming from different parts of the world to establish bonds of love and friendship, and it is according to the Hadith: ""The souls are [like] recruited soldiers: those who know one another will get along, and those who do

not will not" that I acquired many friends among whom we count from Patna (Bihar) Muhammad Luqman Salafi.

I came to Madinah Munawwarah in a group of 18 Pakistani students in July 1962 while Shaykh Muhammad Luqman arrived in a group of 17 shortly before us.

My noble father Shaykh AbdulGhaffar Hasan came as a teacher after 2 years. Not only me but also my two brothers established strong links with Luqman. He was greatly inclined to learn English hence our links increased. I was one year ahead of him in the academic year, but we spent much time together in the 4 years at the University.

After my departure to East Africa, there seemed to be no opportunities to see him again, until Dar Al-Ifta establishing a committee of Da'wah and Tabligh in the days of Hajj. This committee was entitled "At-Taw'iyah Al-Islamiyah fil Hajj" and I was invited for many years by this committee at the time of Hajj.

As Shaykh ibn Baz was our head, all his Maktab would be transferred during the days of Hajj from Riyadh to Makkah Mukarramah. Our friend Luqman, who was Secretary and translator of Shaykh ibn Baz and thus among the staff of his office, would spend days in Makkah. Our links hence increased not only in Makkah Mukarramah but also in Taif where he would go with Shaykh ibn Baz in hot weather. The doors of his offices were always open to meet me. I invited him (Shaykh Luqman) for the annual conference of Markazi Jamiat Ahl e Hadith UK and he accepted my invitation with joy.

2. The university we attend and the knowledge that is available to us has a right over us, and my friend fulfilled this right fully. He was already dedicated to the Arabic language but gained greater excellency in the company of great teachers. It is a concordance of events that in the period of seeking knowledge, my first article was published in the weekly magazine "Ash-Shihab" of Beirut and Luqman Salafi had the joy of having an article published in the magazine "Al-Adeeb" of Beirut.

Many students of the Indian subcontinent reached the University but very few were fortunate to master the subtleties and refinement of the Arabic language, and then transmit it with a flourish of their pens.

3. Our brother Luqman Salafi was filled with love of Ahl e Hadith Maslak. He was very active in promoting the clear call of the Book and the Sunnah. From his speech and tongue to his pen and paper, all were devoted for this purpose. He chose the topic of defending the Sunnah for his PHD. During a meeting he gifted me the published version of his PHD entitled "Ihtimam Al-Muhaddithin bi Naqd Al-Hadith Sanadan wa Matnan". In this book, where he mentioned the efforts to scrutinise Ahadith from the point of narration and understanding, he also examined the doubts and allegations of the Orientalists.

Regarding this, I presented to him my MA paper which had a similar topic, and discussed in particular the Ahadith of Sunan ibn Majah that late scholars of Hadith (such as ibn Jawzi and others) declared forged. Then my paper refuted the objection of Schacht that the Asanid of Ahadith tended to be grafted with time. I gathered the Asanid of the Ahadith forbidding Muzabanah sale and used these to counter the argumentation of Schacht. Brother Luqman was kind enough to appreciate my paper.

4. Despite living far from India, Brother Luqman established in India in the province of Bihar (Jharkhand), a great place of learning under the name Jamiyah Al-Imam ibn Taymiyah. He brought the project to fruition; and built tall buildings for it and Insha Allah it will be a great treasure for him in the hereafter.

It was in 1988 that I first heard about the foundation of this institute, as he requested me to write a letter to Shaykh ibn Baz introducing this project, and according to my diary, I wrote this letter on 27 January 1988. In my letter, I praised the establishment of this place of learning in Chandbarah.

During the process of building this center, Brother Luqman did not forget those who had aided him in the project. He called the Department of Verification after Shaykh Ibn Baz and named the lecture hall after Shaykh Muhammad Nasiruddin Albani. I saw photos of the institution and noted that one individual achieved a project that is normally achieved by an entire group.

5. Let me now mention the autobiography of Brother Luqman entitled "Karwan e Hayat". How fortunate are the students who remember their teachers and colleagues? Brother Luqman mentioned all his teachers by name, those from whom he studied in India, and also those who were his teachers and mentors in the University of Madinah and in the Ma'had Al-'Aali (Riyadh).

Among his teachers, he mentioned in detail and with affection my father Shaykh AbdulGhaffar Hasan Rehmani, as well as Shaykh Ibn Baz, Shaykh Muhammad Ameen Shanqiti, Shaykh Albani, and Hafiz Muhammad Gondalwi. He also mentioned his companions, especially his class fellow Hafiz Ihsan Elahi Zaheer with whom he had a great bond, and I am delighted that he did not neglect me, this insignificant person.

6. As I would go regularly to Riyadh and Taif, I had the opportunity to benefit from his hospitality.

In the year 1987-88, I left London with my friend Dr. Syed Mutawalli Darsh (Azhari) to stay in Riyadh for 3 months for the purpose of reviewing and correcting the English translation of "Ma'ani Quran". In this time, I would meet him daily in the office and I would also visit his guest house.

In another visit, I stayed one or two nights in his guest house, and I witnessed that guests would come regularly and many of his companions would stay there enjoying his hospitality.

He was very busy in his office work but people in need would be sitting in front of him, some would need a recommendation letter, some would

request to meet the Shaykh (ibn Baz) through him, and some would meet him to seek a temporary place to stay.

7. A pious progeny is a great reward for a scholar. Generally, scholars do not manage to give great attention to their children due to their hectic schedules. Often, we find after their deaths, that despite the great praise for them, their children are not walking in their footsteps.

In a meeting in 2010, Brother Luqman mentioned to me a story: Ahmad, the son of Shaykh Ibn Baz, after graduating from the College of Shari'a turned towards business. The reason was that in his youth, he became very close to Abdul Aziz, son of King Fahd. As the mother of Abdul Aziz was from the Aal Shaykh family, she would send him to stay often with Shaykh Ibn Baz, so when Abdul Aziz started a business, he made Ahmad a partner. Brother Luqman had advised Ahmad to look after the scholarly inheritance of his father and keep alive the name of his father. Ahmad thanked him for the sincere advice but carried on with his work. Once he (Ahmad) went to Madinah University where the teachers and students organized an event to receive him and praised his father's legacy with great enthusiasm and love. Hearing this affected Ahmad greatly, so he excused himself, saying he could not contribute much to the event. The Shaykh had other sons, Khalid and AbdurRahman, but neither had the honor to be successors of the Shaykh.

Now we hope that the qualified and excellent son of Shaykh Muhammad Luqman Salafi, Dr. Abdullah Salafi, will lead with great zeal and fervor the scholarly institute established by his father. May Allah Ta'ala grant him success in the field of knowledge and action

Our last call is: All praises belong to Allah, Lord of the universe

12. Obtaining a place for Jamiyah Al-Quran

At the end of 1979, my wife and I began a project to buy a property to continue with the educational and Dawah-related activities of the Al-Quran Society that I had founded in London. My wife Umm Wohaib

had started a class for ladies and children in our small house on Granger Road in North London. These were evening classes, but our small house was soon insufficient to meet the needs of the local community of Muslims. Soon a large house came up for sale in our area; the lounge could fit 15 boys and girls for study, and it was also suitable for the office work and organizational work of the Jam'iyat, but its price of 27 000 pounds was above our capacity. We made efforts to try to collect this amount. We kept writing to the head office of Dar Al-Ifta Riyadh where our Shaykh Abdulaziz ibn Baz had moved as the Mufti of Saudi Arabia, and then through Allah's generous care, we managed to purchase this house. Dar Al-Ifta gave us £15 000 and our benefactor Abul Aziz Ali Al-Mutawa donated £12 000.

My family and I lived as tenants in the house; our lounge was an office during the day, and in the evenings it became a madrassah for the boys and girls of Tottenham, Wood Green, Hornsey, and other places. For the next 18 years (up to 1997), my wife educated many young boys and girls in completing the reading of the Quran, memorizing Juzz Amma, learning prayer, and obtaining the privilege to offer it in the congregation.

I wrote a course entitled 'Lessons in Quran and Sunnah', which contained articles on the lives of Prophets, Aqeedah, Hadith, and general subjects, as well as questions at the end of each article. This was a correspondence course comprising twenty thin booklets, each a different color, that were published over fifteen years and that reached places as far away as Ghana and Nigeria, as well as Europe and the Americas. We would post each Lesson as it was published to subscribers, who would often write lengthy replies and send them to me for correction. The course was unique in its time and retains a special place in my memory.

I have many other special memories of this house on Belmont Road, overlooking a beautiful park and tall oak and sycamores. One of these is the day when the convert sister Sumayyah's Nikah was performed with a

Syrian young brother Ghassan. This English young lady became Muslim after reading the Quran, but her family refused to accept her new faith which made her life very difficult. She was alone in the world until she met Ghassan, and he became a prisoner of her beauty.

Their ceremony of Nikah was going to be a simple affair at our home. But my dear German friend Siddik arrived the same day with his wife and a group of about thirty German female converts who were touring England and meeting various leading lights. He asked if they could meet the bride and soon our house was teeming with this joyous group. His center in Germany remains a Markaz for Da'wah and Tabligh. After converting to Islam, he joined Madinah University, married a Muslim sister from Malaysia, and then he started Da'wah in Germany through this center. As part of his work, he would take new converts to Makkah and Madina, as well as to other cities in Europe. He parked his minibus before our home, and out poured a group of very happy converts as well as ladies of Indian origin living in Germany.

The wedding became a memorable affair due to these new and international guests. Sumayyah remembering this time said:

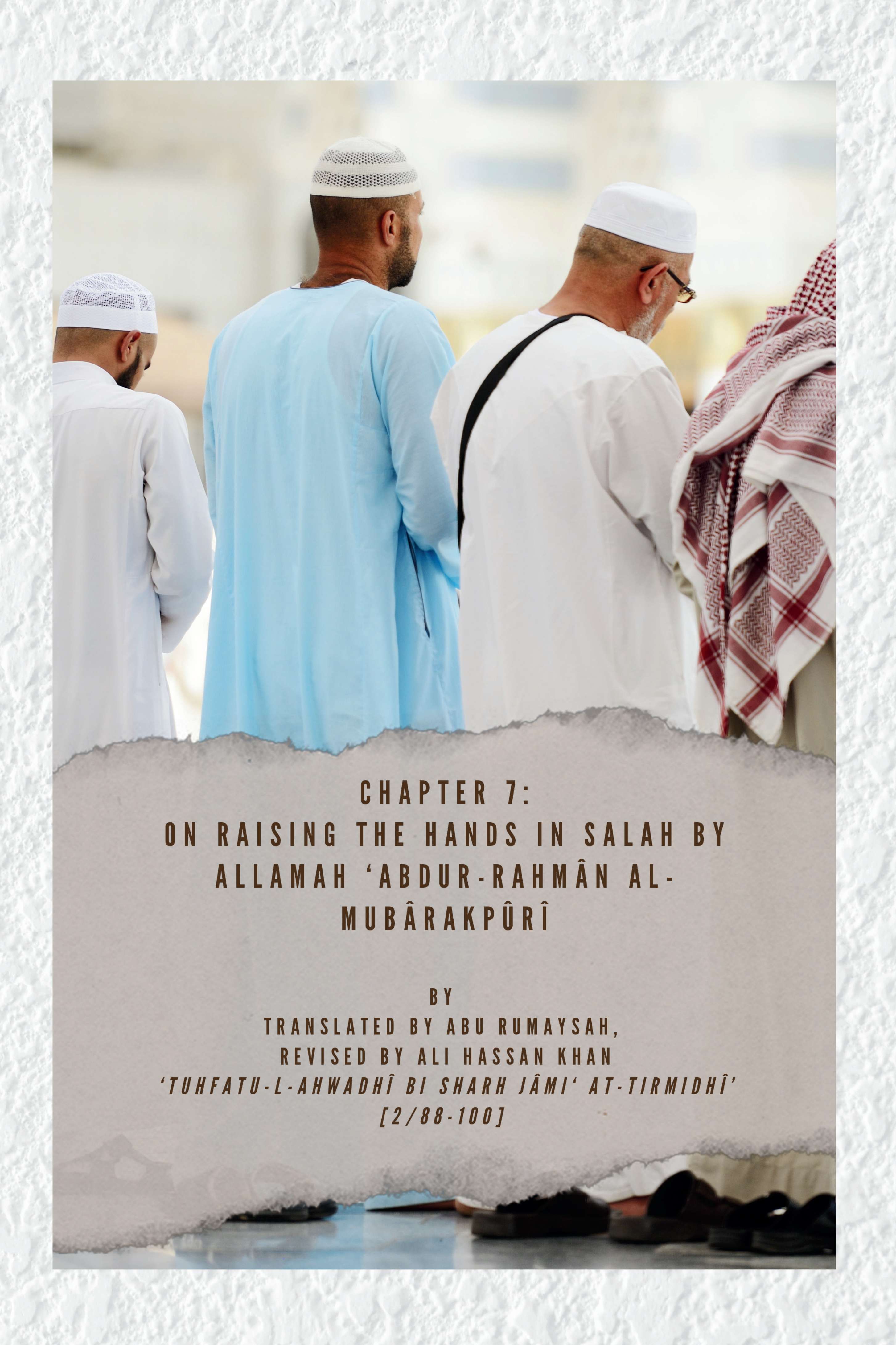
"There were 2 days in my life where I had to face solitude, but this verse of Surah Ad-Duha gave me comfort: "Your Lord (O Prophet) has not abandoned you, nor has He become hateful (of you)". There was a day when I converted, and my household left me. And another day when my Nikah took place and Allah sent so many guests from the invisible to remove my solitude."

Sumayyah and Ghassan moved to the south of England and Allah Ta'ala gave them 3 daughters. My wife visited Sumayya once and Ghassan would often write to me. Sadly, the couple separated later, and I heard many years later that Ghassan had passes away. May Allah Ta'ala grant Sumayyah and her daughters the good in the world and hereafter and keep them on the straight path.

Many prestigious personalities from the UK and from outside came to our home and the home of Al- Quran Society, including The Imam of Kaaba Shaykh Muhammad ibn As-Subayyal, Shaykh AbdulMuhsin Hamd Al-'Abbad former chancellor of Jamiyah Islamiyah Madinah Munawarrah, Shaykh Waheedudin Khan (India), Dr. Asrar Ahmad, his elder brother Ijaz Ahmad and his younger brother Dr. Absar Ahmad, Hakeem Abdur Raheem Ashraf, Sayid Abdul Aziz Ali Al-Mutawa' and others whose mention will come later.

Original Urdu post:

https://siratemustaqeem.mjah.org.uk/gahe-gahe-baz-khawan-e-qissa-pareena-ra-2/



CHAPTER 7:
ON RAISING THE HANDS IN SALAH BY ALLAMAH 'ABDUR-RAHMÂN AL-MUBÂRAKPÛRÎ

BY
TRANSLATED BY ABU RUMAYSAH,
REVISED BY ALI HASSAN KHAN
'TUHFATU-L-AHWADHÎ BI SHARH JÂMI' AT-TIRMIDHÎ'
[2/88-100]

Chapter 7: On Raising the Hands in Salah by Allamah ‘Abdur-Rahmân al-Mubârakpûrî

Translated by Abu Rumaysah, revised by Ali Hassan Khan

‘Tuhfatu-l-Ahwadhî bi Sharh Jâmi‘ at-Tirmidhî’ [2/88-100]

All the footnotes in this section are added by the translator

Start of quotations from at-Tirmidhî

Chapter 190 – Raising Hands at Rukû‘

255: Qutaybah and ibn Abî ‘Umar narrated to us saying; Sufyân bin ‘Uyaynah narrated to us; from az-Zuhrî; from Sâlim; from his father [Ibn ‘Umar ﵁] who said,

> **‘I saw the Messenger of Allâh ﷺ raise his hands up to his shoulders when he started the prayer, and when he went into rukû‘ and when he raised his head from rukû‘’, and ibn Abî ‘Umar added in his hadîth, ‘and he did not do that between the two sajdas’**

[4]256: Abû ‘Isâ [at-Tirmidhî] said; al-Fadl bin as-Sabbâh al-Baghdâdî narrated to us; Sufyân bin ‘Uyaynah narrated to us; az-Zuhrî narrated to us; the likes of the hadîth of Ibn ‘Umar ﵁ with this isnâd.

> **He said: The ahâdîth pertaining to this topic are related from ‘Umar, ‘Alî, Wa’il bin Hujr, Mâlik bin Huwayrith, Anas, Abû Hurayrah, Abû Hâmid, Abû Usayd, Sahl bin Sa‘d, Muhammad bin Muslimah, Abû Qatâdah, Abû Mûsâ al-Ash‘arî, Jâbir and ‘Umair al-Laythî ﵃.**

Abû ‘Isâ said:

[4] And in the narration of Bayhaqî [2/26] there occurs the addition, “and this prayer of his was not abandoned till he met Allâh.”

The hadîth of Ibn 'Umar ﷺ is hasan sahîh and some of the People of Knowledge from the Companions of the Prophet ﷺ held this view [stated in the hadîth]. From amongst them were: Ibn 'Umar, Jâbir bin 'Abdullâh, Abû Hurayrah, Anas, ibn 'Abbâs, 'Abdullâh bin Zubair and others ﷺ. From amongst the Tâbi'în were: Hasan al-Basrî, 'Atâ, Tâwûs, Mujâhid, Nâfi', Sâlim bin 'Abdullâh, Sa'îd bin Jubair and others.

And of this opinion were Mâlik, Ma'mar, Awzâ'î, ibn 'Uyaynah, 'Abdullâh bin Mubârak, ash-Shâfi'î, Ahmad and Is`hâq.

'Abdullâh bin Mubârak said,

"The hadîth of the one who raises his hands is established," and he mentioned the hadîth of Sâlim from his father [i.e. no. 255 & 256], "and the hadîth of ibn Mas'ûd is not established, 'That the Prophet ﷺ did not raise his hands except the first time' ".

This has been reported to us from Ahmad bin 'Abdah al-Amulî; Wahb bin Zam'ah narrated to us; from Sufyân bin 'Abdi-l-Malik; from 'Abdullâh bin al-Mubârak.

Yahyâ bin Mûsâ narrated to us; Ismâ'îl bin Abî Awais narrated to us that Mâlik bin Anas was of the opinion that one raises the hands in prayer.

Yahyâ said; 'Abdur-Razzâq narrated to us that Ma'mar was of the opinion that one raises the hands in prayer.

I heard al-Jârûd bin Mu'âdh saying that Sufyân bin 'Uyaynah, 'Umar bin Hârûn, and an-Nadr bin Shumayl used to raise their hands when they commenced the prayer, when they went into ruku' and when they rose their heads [from it].

Chapter 191 –What is narrated that the Prophet ﷺ did not raise (hands) except at the beginning

257. Hannâd narrated to us; Wakî‘ narrated to us; from Sufyân; from ‘Asim bin Kulayb; from ‘Abur-Rahmân ibn al-Aswad; from ‘Alqama who said, ‘Ibn Mas‘ûd ﷺ said:

> **“Shall I not pray with you the prayer of the Messenger of Allâh ﷺ” so he prayed and he did not raise his hands except the first time.’**

He (At-Tirmidhî) said:

> **And the hadîth pertaining to this are related from al-Barâ’a bin ‘Azib ﷺ.**

Abû ‘Isâ [at-Tirmidhî] said:

> **The hadîth of Ibn Mas‘ûd ﷺ is a hasan hadîth.**

And of this opinion [that one raises his hands only once at the beginning of the prayer] were more than one of the People of Knowledge amongst the Companions of the Prophet ﷺ and the Tâbi‘în. It is the opinion of Sufyân [ath-Thawrî] and the People of Kûfah.

[End of quote from Jâmi‘ at-Tirmidhî]

Quotes of Tuhfatu-l-Ahwadhî below

255. His saying: “**Ibn Abi Umar**”: he is Muhammad ibn Yahya ibn Abi Umar Al-'Adani, resident of Makkah. It is said that Abu Umar is the Kuniya of Yahya. He is Saduq, he authored “Al-Musnad” and was attached to ibn Uyaynah but Abu Hatim said: There is Ghaflah in him. “From Salim” he is the son of Abdullah ibn Umar ﷺ

His ﷺ saying,

> **“Raise his hands up to his shoulders when he started the prayer, and when he went into rukû‘ and when he raised his head from rukû‘”**

This constitutes clear evidence that raising of the hands in these places is a Sunnah and this is the truth and that which is correct.

Bukhârî quotes in his Sahîh, after this hadîth of Ibn 'Umar ﷺ, from his Shaykh 'Alî bin al-Madanî who said,

> **It is a duty upon the Muslims that they raise their hands at the time of rukû' and rising from it due to this hadîth of Ibn 'Umar ﷺ.'** [5]

This statement occurs in the [version of the Sahîh] narrated by ibn 'Asâkir. Imâm Bukhârî mentioned this in his ***Juz' Raf'i-l-Yadayn***[6] and expounded upon it, and he was the most knowledgeable person of his time.

His saying,

> **"And he did not do that between the two sajdah"**

In a narration of Bukhârî, "and he did not do that when he made sujood, nor when he raised his head from sajda."

256. His saying: "***al-Fadl bin as-Sabbâh al-Baghdâdi***" As-Samsar, he narrates from ibn Uyaynah and Hushaym, and from him narrate At-Tirmidhi, ibn Majah, and he has been declared ***Thiqah by Ibn Ma'in***. Al-Hafidh said:

> **"He is originally from Nahawand, he is Thiqah and a worshipper"**

His saying, **"And the ahâdîth pertaining to this topic are related from…"**

[Sources of narrations omitted]

---

[5] Imâm ash-Shâfi'î said, "it is not permissible for anyone who hears the hadîth of the Messenger of Allâh ﷺ to do with raising the hands at the commencement of prayer and at going into and rising from ruku', that he leaves emulating his actions ﷺ" [Shaykh Mash'hûr Salmân, al-Qawl al-Mubîn [p.103], who refers it to as-Subkî, Tabaqât ash-Shâfi'iyyah al-Kubrâ [2/100], under the biography of Abû Isma'îl bin Yahya al-Muzanî, the student of ash-Shâfi'î].

[6] His book on 'Raising Hands in Prayer' [p. 9 no. 2].

As-Suyûtî[7] said in *al-Az'hâr al-Mutanâthira fî-l-Akhbâr al-Mutawâtira*, "The ahâdîth of raising [hands at rukû'] are mutawâtir from the Prophet ﷺ.

- **Bukhârî and Muslim report it from Ibn 'Umar and Mâlik bin al-Huwayrith ﷺ**
- **Muslim reports it from Wâ'il bin Hujr & The Four from 'Alî ﷺ ,**
- **Abû Dâwûd from Sahl bin Sa'd, Ibn az-Zubair, Ibn 'Abbâs, Muhammad bin Salamah, Abû Usayd, Abû Qatâdah, and Abû Hurayrah ﷺ**
- **Ibn Mâjah from Anas, Jâbir and 'Umayr al-Laythî ﷺ**
- **Ahmad from al-Hakm bin 'Umayr ﷺ**
- **Al-Bayhaqî from Abû Bakr and al-Barâ'â ﷺ**
- **Ad-Dâruqutnî from 'Umar and Abû Mûsâ ﷺ**
- **At-Tabarânî from 'Uqbah bin 'Amir and Mu'âdh bin Jabal ﷺ ."[8]**

Al-Hâfidh [Ibn Hajar][9] said in al-Fat'h,

"Bukhârî mentioned that the raising of hands at rukû' and at rising from rukû' is reported from seventeen Companions ﷺ . Al-Hâkim and Abû al-Qâsim ibn Mandah mention that from among the ones who narrate it are the ten promised paradise ﷺ . Our Shaykh, Abû al-Fadl al-Hâfidh [al-I'râqî], mentioned that he

[7] He is the Imâm, Hâfidh and Mujtahid, Jalâl ad-Dîn 'Abdur-Rahmân as-Suyûtî. He busied himself in the pursuit of knowledge from an early age and studied under a great deal of scholars, and he wrote a great number of works (about 600) on practically every Islamic science. He died in the year 911H.

[8] This list comprises twenty one Companions ﷺ.

[9] He is the great Imâm, Hâfidh, and Mujtahid scholar of the 8th century. He studied under many of the great pillars of hadîth and fiqh of his time and wrote a number of beneficial works, mainly revolving around hadîth and its related sciences. His most famous work is his commentary to Sahîh al-Bukhârî entitled Fat'hu-l-Bârî whose excellence is undisputed. He died in the year 852H

investigated all those who reported it from amongst the Companions ﷺ and they reached fifty [Companions ﷺ].”[10]

Ash-Shawkânî said in an-Nayl[11],

> **“al-Bayhaqî lists in his Sunan[12] and Khilâfiyât the names of those who the relate the raising of hands [at rukû‘ reaching] the likes of thirty Companions ﷺ . He said, ‘I heard al-Hâkim say, “the ten promised paradise related this Sunnah and others from the greatest of the Companions ﷺ .” and it is as he said.’ Al-Hâkim and al-Bayhaqî also said a narration of a Sunnah is not known upon which the ten and those after them from the greatest of the Companions ﷺ agreed to due to their being scattered across the lands except this one ” [13]**

His saying,

> **“And some of the People of Knowledge from the companions of the Prophet ﷺ held this view...”**

Al-Hâfidh [Ibn Hajar] said in al-Fat'h,

> **“Muhammad bin Nasr al-Marwazî said, ‘the scholars of the lands agree to the legislation of this [Sunnah] except the people of Kufah.’ And al-Bukhârî authored a separate book on this issue and he relates in it from al-Hasan and Humaid bin Hilâl, ‘that the Companions ﷺ used to do that.’ Bukhârî commented by saying, ‘and al-Hasan did not exclude anyone’ ” [14]**

---

[10] Fat'hu-l-Barî [2/280] under the chapter heading, “raising of hands at the takbîr, and at ruku' and at rising from it.” Al-Hâfidh al-I‘râqî said in Tarh at-Tathrîb [chpt. Raf‘u-l-Yadayn], “the raising of the hands has been narrated from the hadîth of fifty Companions ﷺ including the ten [promised Paradise].”

[11] Nayl al-Awtâr [2/199]. Imâm ‘Alî bin Muhammad bin ‘Abdullâh ash-Shawkânî was the great Mujtahid scholar of the 12th century. He was born in the year 1173H and died in the year 1250H. He studied under a galaxy of prominent scholars of Ahlu-s-Sunnah and wrote many books covering all Islamic sciences. See his biography as given in the preface to his tafsîr [pp.4-9].

[12] Al-Bayhaqî, Sunan al-Kubrâ [2/74-75].

[13] Ibn al-Qayyim, Zâd al-Ma‘âd [1/218] states, “And raising the hands in these three places is reported by the likes of thirty people, and the ten [promised paradise] agreed upon reporting it. There is nothing at all contradicting this that is established, rather this was his ﷺ guidance till he left this world.”

[14] Fat'h [2/279].

I say:

Al-Bukhârî said in *Juz' Raf'i-l-Yadayn* [15], "al-Hasan and Humaid bin Hilâl said, 'the Companions of the Messenger of Allâh ﷺ used to raise their hands' and they did not exclude any one of the Companions of the Prophet ﷺ . It is not established in the eyes of the People of Knowledge, from any of the Companions ﷺ , that he ﷺ did not raise his hands. What we have described is also reported from a number of the Companions of the Prophet ﷺ , and likewise from a number of scholars of Mecca, Hijâz, Iraq, Syria, Basra, Yemen, and a number from Khurâsân. From amongst them: Sa'îd bin Jubair, 'Atâ bin Abî Rabâh, Mujâhid, al-Qâsim bin Muhammad, Sâlim bin 'Abdullâh bin 'Umar bin al-Khattâb, 'Umar bin 'Abdi-l-'Azîz, Nu'mân bin Abî 'Ayyâsh, al-Hasan, ibn Sîrîn, Tâwûs, Mak`hûl, 'Abdullâh bin Dînâr, Nâfi' the servant of 'Abdullâh bin 'Umar, al-Hasan bin Muslim, Qays bin Sa'd and many more. It is reported from Umm ad-Dardâ' ﷺ that she used to raise her hands.[16]

'Abdullâh bin Mubârak used to raise his hands [at rukû'] and likewise the generality of his companions. From amongst them: 'Alî bin al-Husain, 'Abd bin 'Umar, Yahya bin Yahya, the Muhaddithîn of the People of Bukhâr from amongst them: 'Isâ bin Mûsâ, and Ka'b bin Sa'îd, Muhammad bin Sallâm, 'Abdullâh bin Muhammad, al-Musnadî and many more beyond enumeration.

There is no difference upon what we have described amongst the People of Knowledge. 'Abdullâh bin Zubair, 'Alî bin 'Abdullâh, Yahya bin Ma'în, Ahmad bin Hanbal, and Is`hâq bin Ibrahîm affirmed most of these ahâdîth and considered them to be the truth. These are the People of Knowledge in their times." [17]

[15] Juz' Raf'i-l-Yadain [p. 8 with the tahqîq of Shaykh Muqbil bin Hâdî].
[16] Refer to the Musannaf of ibn Abî Shaybah.
[17] Al-Khattâbî (d.388H), Ma'âlim as-Sunan [1/166+, chpt. "and from the chapter, 'raising hands at the commencement of prayer'"] said,

His saying,

> **"and of this opinion were 'Abdullâh bin al-Mubârak, ash-Shâfi'î, Ahmad and Is`hâq"**
>
> **And it is the opinion of Mâlik, being the last and most authentic of the two sayings from him. Al-Hâfidh said in al-Fat`h, "ibn Abdi-l-Barr [18]said, 'nobody reports the leaving of raising the hands from Mâlik except ibn al-Qâsim and that which we take is the raising of the hands as in the hadîth of ibn 'Umar. This is what Wahb and others narrate from Mâlik and at-Tirmidhî does not report from Mâlik an opinion other than this.' Al-Khattâbî quoted[19], and al-Qurtûbî followed him in al-Mufhim, that the last of the two sayings and the most authentic from him was this. And I have not seen the Mâlikiyyah[20] use evidence for the leaving of raising hands except the saying of ibn al-Qâsim" [21]**

Az-Zayla'i[22] said in *Nasb ar-Râyah*, quoting from *Juz' Raf'i-l-Yadayn* of al-Bukhârî,

> **"Ibn al-Mubârak used to raise his hands and he is the most knowledgeable of the people of his time as far as is known. Ibn al-Mubârak said, 'I prayed beside Nu'mân and I raised my hands**

"I say there is a difference of opinion over these ahâdîth from two perspectives...
The second: The difference concerning raising the hands at ruku' and after rising from it and at standing after the first tashahhud. So the majority of scholars took to the opinion that the hands are raised at the ruku' and at rising from it. It is the opinion of Abu Bakr, 'Alî, Ibn 'Umar, Sa'îd al-Khudrî, Ibn 'Abbâs, Anas, and Ibn Zubair ﷺ. It was the opinion of al-Hasan al-Basrî, ibn Sîrîn, 'Atâ, Tâwûs, Mujâhid, al-Qâsim bin Muhammad, Sâlim, Qatâdah, Mak`hûl, al-Awzâ'î. It was also the opinion of Mâlik that he came to at the end of his life, ash-Shâfi'î, Ahmad, and Is`hâq. Sufyân ath-Thawrî and the As`hâbu-l-Ra'i took to the opinion contained in the hadîth of Ibn Mas'ûd ﷺ and it is also the opinion of Ibn Abî Laylah and reported from ash-Sha'bî and an-Nakha'î.
I say: "The authentic ahâdîth which have come affirming the raising of hands at ruku` and at rising from it take precedence over the hadîth of Ibn Mas'ûd and affirmation takes precedence over negation."

[18] He is the great Mâlikî scholar and Hâfidh, author of voluminous works on hadîth, hadîth narrators and hadîth commentary. He became known by the title 'The Bukhârî of the West' and died in the year 463H. Adh-Dhahabî says about him, **"It is rare that the eyes should see the like of him."**

[19] Ma'âlim as-Sunan [1/167].

[20] Ibn al-'Arabî al-Mâlikî said in Ahkâm al-Qur'ân [4/1900], while talking about raising hands at ruku', **"This was what the Prophet ﷺ used to do and it is the madh`hab of Mâlik according to what is related from him by the people of Madînah."**

[21] Fat`h [2/279-280]

[22] He is the Hanafî scholar of hadîth and one of the teachers of ibn Hajar al-'Asqalânî. Az-Zayla'i's discussion concerning raising the hands commences in Nasb ar-Râyah [1/468+].

> **so he said to me, “I fear that you are trying to fly.” I replied to him saying, “If I did not try to fly at the first [raising] then I was not trying to fly at the second.” ’ al-Wakî‘ said, ‘may Allâh have mercy upon ibn al-Mubârak, he used to have his answers ready.’ ”**

257. His saying, "**Waki' narrated to us**" He is ibn al-Jarrah.

His saying, "**from Sufyan**" He is ath-Thawri.

His saying, "**from 'Asim bin Kulayb**" Al-Hafidh said in his introduction to al-Fat’h, “'Asim bin Kulayb al-Jarmi: he was declared thiqah by an-Nasa'i and ibn al-Madini said, '**he is not depended upon in that which he is alone in narrating**'."

His saying, "**So he prayed and he did not raise his hands except the first time.**"

This is depended upon by those who state that the raising of hands at the time of going into ruku' and rising from it is abrogated. However, this hadith is *da'if* as you will come to know and there is no authentic hadith to support this stance.

His saying,

> **"And the hadith pertaining to this are reported from Bara'a bin 'Azib ﷺ"**

He said,

> **"I saw the Messenger of Allah ﷺ when he started the prayer raise his hands to near his ears, then he did not repeat that." Reported by Abu Dawud and ad-Daruqutni and it is from the narration of Yazid bin Abu Zayd from 'Abdur-Rahman bin Abu Layla from (i.e. Bara'a). The Hadith Masters (*Huffadh*) have agreed that his saying, "then he did not repeat that" is *mudraj*[23] in the narration from the saying of Yazid bin Abu Ziyad. The hadith is reported**

[23] i.e. An addition to the hadith interpolated by one of its narrators, in this case Yazid, and therefore not from the words or actions of the Prophet ﷺ.

> **from Bara'a without the addition by Shu'ba, ath-Thawri, Khalid at-Tahhan, Zuhayr, and other Hadith Masters."** [24]

Al-Humaydi said,

> **"This narration was narrated by Yazid, and Yazid added to it."**

'Uthman ad-Darimi said, quoting from Imam Ahmad,

> **"it is not authentic." Similarly, al-Bukhari, Ahmad, Yahya ad-Darimi, al-Humaydi, and others declared it to be *da'if.***

Yahya bin Muhammad Yahya said,

> **"I heard Ahmad bin Hanbal saying, 'this hadith is flimsy, Yazid used to narrate this for a period of time in his life without saying, "and he did not repeat that", and when he had suggestions whispered to him, he mentioned it.'"**

This was mentioned by al-Hafidh in at-Talkhis [p. 83] and he added that

> **"Ad-Daruqutni reported this hadith via the route of 'Ali bin 'Asim; from Muhammad bin Abdur-Rahman bin Abu Layla; from Yazid bin Abu Ziyad. Ibn Abi 'Asim said, 'I went to Kufah and I met Yazid bin Abu Ziyad and he narrated this hadith to me but he did not mention, "then he did not repeat that", so I said to him, 'verily ibn Abu Layla narrates this hadith to me from you and in it is, "then he did not repeat that"'. He replied, 'I have not preserved this'"** [25]

His saying, **"The hadith of ibn Mas'ud ﵁ is a hasan hadith"**

It is reported by Ahmad and Abu Dawud, that at-Tirmidhi declared it hasan and ibn Hazm declared it sahih.

Ibn al-Mubarak declared it *da'if* and said, **"The hadith of Ibn Mas'ud ﵁ is not established."** as mentioned by at-Tirmidhi.

Abu Dawud said in his Sunan [p. 272] after reporting this hadith,

---

[24] Talkhis al-Habir [1/400].
[25] Talkhis al-Habir [1/401].

“This hadith is a summary of a long hadith and it is not sahih with this wording.” [26]

Imam Bukhari said in Juz' Raf'i-l-Yadayn after mentioning the hadith,

> **"Imam Ahmad said, narrating from Yahya bin Adam who said, 'I saw the hadith of 'Abdullah bin Idris; from 'Asim bin Kulayb, and there was not in it, "then he did not repeat that" '. This is more authentic as the [contents of a] book are more preserved according to the People of Knowledge because a man narrates something, then he consults the book and it is as it is in the book. Al-Hasan bin Rabi’ narrated to us; from Ibn Idris; from ‘Asim bin Kulayb; from ‘Abdur-Rahman bin al-Aswad; ‘Alqama narrated to us that, ”Abdullah [i.e. ibn Mas’ud ﵁] said, "the Messenger of Allah ﷺ taught us the prayer" so he stood and made takbir and raised his hands, then performed the ruku' and put his hands together between his knees. This reached Sa'd who said, 'My brother has spoken truthfully but we used to do that in the beginning of Islam, then we were commanded with this [i.e. placing the hands on the knees in ruku').' Imam Bukhari said: and this is what is preserved according to the People of Research into the hadith of Ibn Mas'ud ﵁"**

Al-Hafidh ibn 'Abdi-l-Barr said in at-Tamhid,

> **"As for the hadith of Ibn Mas'ud ﵁, 'shall I not pray with you the prayer of the Messenger ﷺ' so he prayed and did not raise his hands except once then indeed Abu Dawud said, 'this is a summary of a long hadith and it is not sahih with this meaning'. Al-Bazzar said, 'it is not established and the likes of this is not depended upon.' As for the hadith of Ibn 'Umar ﵁ mentioned in this chapter then the hadith was said in Madinah and is sahih, having no narrators accused of anything. The likes of what he**

[26] 'Awn al-Ma'bud [2/446].

reports have been narrated from more than twelve Companions ﷺ."

Al-Hafidh az-Zayla'i said in *Nasb ar-Rayah*,

> **"Ibn Abi Hatim said in *Kitabu-l-'Ilal*, 'I asked my father about the hadith related from Sufyan ath-Thawri; from 'Asim bin Kulayb; from 'Abdur-Rahman bin al-Aswad; from 'Alqama; from 'Abdullah ﷺ "that the Prophet ﷺ stood and made takbir and raised his hands and then did not repeat that." My father said, "this is a mistake, and it is said the mistake is from ath-Thawri for a group of people have narrated from 'Asim and all of them have said, "that the Prophet ﷺ stood in prayer and he raised his hands, then he performed the ruku' and placed his hands together between his knees." Not one of them narrate what ath-Thawri reports."**

Al-Hafidh ibn Hajar said in *at-Talkhis*,

> **"This hadith is declared Hasan by at-Tirmidhi and sahih by ibn Hazm. Ibn al-Mubarak said, 'It is not established with me' and ibn Abi Hatim said from his father that 'this hadith is a mistake'. Ahmad bin Hanbal and his Shaykh Yahya bin Adam said, 'It is *da'if*'. Al-Bukhari quoted this from them and followed them in their verdict. Abu Dawud said, 'It is not authentic.' Ad-Daruqutni said, 'It is not established'. Ibn Hibban said in as-Salah, 'This is the best narration that the people of Kufah narrate with regards to negating raising the hands in prayer at the ruku' and at rising from it. In reality, it is the weakest of things to depend on because it has defects that invalidate it'" [27]**

So with all of this, it is established that the hadith of ibn Mas'ud is not sahih or hasan, rather it is *da'if* and the likes of it are not used as proof. As for the declaring of it to be Hasan by at-Tirmidhi then that is not to be depended upon due to his being lenient in his verdicts [of

[27] Talkhis al-Habir [1/402].

authenticity]. As for Ibn Hazm declaring it sahih then what is obvious is that his authentication is from the point of view of sanad (chain of narration) and it is known that the authenticity of the sanad does not necessitate the authenticity of the *matn* (text). This despite the fact that the declaring sahih of Ibn Hazm is not to be depended upon in the light of it being declared *da'if* by these precise Hadith Masters. So depending upon this weak hadith for leaving the raising of hands and its abrogation except when commencing [the prayer] is not correct.

Even if we concede and accept that the hadith of Ibn Mas'ud ﵁ is *sahih* or *hasan*, then what is obvious is that ibn Mas'ud forgot about it as he forgot about many matters.

Al-Hafidh az-Zayla'i said in *Nasb ar-Rayah*, quoting from the author of *at-Tanqih* that,

> **"There is nothing strange in the forgetting of Ibn Mas'ud ﵁, for Ibn Mas'ud ﵁ forgot from the Qur'an that which the Muslims afterward did not disagree upon – the *mu'awwadhatain* (i.e. including them as part of the Qur'an).[28] He ﵁ forgot about that which the scholars have agreed as regards its abrogation, like placing the hands together [between the knees when in ruku'][29]**

[28] Some of the scholars mentioned that ibn Mas'ud only rejected the fact that they should be written in the mus'haf, not that he rejected their actually being a part of the Qur'an. For a detailed discussion concerning this refer to Fat'hu-l-Bari [8/963-964].

[29] An-Nawawi, Sharh Sahih Muslim [5/13] said,
"Our madh'hab and the madh'hab of the entirety of the scholars is that it is the Sunnah to place the hands upon the knees [during ruku'] and that it is reprehensible to place the hands together between the knees (tatbiq). [All scholars that is] except Ibn Mas'ud ﵁ and his two companions 'Alqamah and al-Aswad, for they held that the Sunnah was tatbiq because the abrogating text did not reach them. The abrogating text is the hadith of Sa'd bin Abi Waqqas ﵁. The correct opinion is the opinion of the majority due to the existence of an explicit abrogating text."

and how two people stand behind the Imam.[30] He ﷺ forgot about that which the scholars do not differ about that the Prophet ﷺ prayed subh at its time on the Day of al-Nahr. He forgot how the Prophet ﷺ combined [prayers] on 'Arafah and he forgot about that which the scholars do not differ about with regards to placing the elbow and the forearm on the floor in prostration. He forgot how the Prophet ﷺ used to recite, "وَمَا خَلَقَ ٱلذَّكَرَ وَٱلْأُنثَىٰٓ ".[31] So if it is possible that Ibn Mas'ud ﷺ forgets the likes of these in prayer then how is it not possible that he forgets the raising of the hands?'" [32]

If we accept that Ibn Mas'ud ﷺ did not forget this, then the ahadith of raising the hands in three places takes precedence over the hadith of ibn Mas'ud. This is because it has been narrated by such a large number of Companions ﷺ to the extent that as-Suyuti said, **"the hadith of raising hands [at ruku'] are mutawatir from the Prophet ﷺ"** as you have come to know in what has preceded.

Al-'Ayni said in *Sharhu-l-Bukhari*,

"From amongst the methods of choosing the stronger opinion [is to consider] the large number of narrators and the fame of what

---

[30] As-Sarakhsi, al-Mabsut [chpt. Iftitahu-s-Salah] said,
"As for that which is reported that Ibn Mas'ud ﷺ prayed with 'Alqamah and al-Aswad in one house, [leading them] by standing in the middle of them [in the same row], then Ibrahim an-Nakha'i ﷺ said that this was due to lack of space in the house. However the most correct view is that this was the actual opinion of Ibn Mas'ud ﷺ and this is why the [author] said in his book, "and if the Imam does not come forward but prays with them, then their prayer is complete."..."
An-Nawawi, Sharh Sahih Muslim [5/14] said,
"This is the opinion of ibn Mas'ud and his two companions. All of the scholars from amongst the Companions ﷺ differed with them on this as did all scholars to this day saying that if there are two people with the Imam then they should form a row behind him. This is due to the hadith of Jabir and Jabbar bin Sakhr."
The hadith concerning this action of Ibn Mas'ud ﷺ is to be found in Muslim [chpt. 'The recommendation of placing the hands on the knees in ruku' and the abrogation of tatbiq'].
[31] Qur'an [92:3].
[32] The editors to Zad al-Ma'ad of Ibn al-Qayyim, Shu'ayb and 'Abdu-l-Qadir al-Arna'ut, in there footnotes [1/218-219] endorse these words of az-Zayla'i and refer them to Nasb ar-Rayah [1/394, 397]. Similarly an-Nawawi quotes this in Majmu'

is narrated. Even if one of two narrations is narrated by one and the other by two, then the one narrated by two takes precedence in acting upon."

Al-Hafidh al-Hazimi said in *Kitabu-l-I'tibar*,

> **"And from what makes one hadith weightier than another is the number of narrations of one of them. This fact is taken into consideration in the subject of narration because it takes one closer to that which necessitates definitive knowledge – the mutawatir hadith."**

Furthermore, the hadith of Ibn Mas'ud does not lend evidence to the abrogation of raising hands except at the beginning [of the prayer] rather it lends evidence to it not being obligatory. Ibn Hazm said in his discussion of the hadith of Bara'a bin 'Azib ﷺ mentioned previously, **"If it is authentic, it is evidence that he ﷺ did that [i.e. leave the raising of the hands at ruku'] to explain its permissibility, so there is no contradiction between it and the hadith of ibn 'Umar ﷺ and others."** [33]

I say: and all of this is if one concedes to the fact [that the hadith is indeed authentic], and if not then the hadith of ibn Mas'ud is da'if and is not to be used as a proof as you have come to know.

He saying, **"And of this opinion were more than one of the people of knowledge from the companions of the Prophet ﷺ "**

That is what is narrated from 'Umar, 'Ali, and ibn 'Umar ﷺ and the discussion on these narrations will follow. ...[34]

---

[33] It is in this light that the narrations from some of the Companions ﷺ that they did not raise their hands at ruku' are to be understood. This is especially true as the basic principle is the absence of abrogation.

[34] Ash-Shawkani, Nayl al-Awtar [2/202] said, **"...and they seek support also with what is reported from Ibn 'Abbas ﷺ that he said, 'the Messenger of Allah ﷺ used to raise his hands whenever he made ruku' and whenever he rose from it. Then it came about that he raised them at the commencement of prayer only and left the rest.' Ibn al-Jawzi reported it and said, 'it has no basis, and I do not know who narrates it and what is authentic from Ibn 'Abbas ﷺ contradicts this.'**

The like of this narration is reported from Ibn Zubair ﷺ.

Ibn al-Jawzi said, **"It has no basis and I do not know who narrates it and what is authentic from Ibn Zubair ﷺ contradicts this."**

His saying, **"And it is the saying of Sufyan and the saying of the people of Kufah"**

It is the opinion of Abu Hanifah. The Hanafiyyah says, **"Verily it [the hadith of Ibn 'Umar ﵄] is abrogated by the hadith of Ibn Mas'ud and al-Bara'a" ﵄ and we have come to know that they are weak and cannot be used to establish proof.**

They also seek evidence with the narration of 'Umar ﵁ reported by at-Tahawi[35] and Abu Bakr ibn Abi Shaybah from al-Aswad who said, **"I saw 'Umar bin al-Khattab ﵁ raise his hands in the first takbir then he did not repeat that."**

I say: this [narration] with this wording is not preserved [i.e. authentic].

Ibn Hajar said in ad-Dirayah,

> **"Al-Bayhaqi said, quoting from al-Hakim, 'It is reported by Al-Hasan bin 'Ayyash; from 'Abdu-l-Malik bin Abjar; from az-Zubair bin Adi with the wording, "he used to raise his hands with the first takbir and then he did not repeat that." Ath-Thawri reports it from az-Zubair bin 'Adi with the wording, "he used to raise his hands with the takbir" without [the addition] "then he did not repeat that". Ath-Thawri reports this and it is preserved.'"**
>
> **Furthermore, this narration also contradicts the narration of Tawus from Ibn 'Umar ﵄ "that 'Umar ﵁ used to raise his hands going into ruku' and when rising from it."**

Az-Zayla'i said in *Nasb ar-Rayah*,

> **"Al-Hakim objects to this hadith as being *shadh* (irregular), and therefore proof cannot be established using it and that it cannot be used to oppose the authentic narration from Tawus bin**

Ibn al-Jawzi, al-Mawdu'at [2/97 chpt. "The forbiddance of raising hands at prayer except when commencing it"] also mentions a hadith narrated by Abu Hurayrah and Anas ﵄,

"The one who raises his hands in prayer, then there is no prayer for him," and declared it to be fabricated. Likewise adh-Dhahabi endorsed this in his Tartib to al-Mawdu'at [no.471].

[35] At-Tahawi, Sharh Ma'ani al-athar [15/50].

> **Kaysan; from ibn ‘Umar ﵄; that ‘Umar ﵁ used to raise his hands at ruku‘ and when rising from it.”**

Al-Hafidh said in ad-Dirayah,

> **“It is contradicted by the narration of Tawus; from Ibn ‘Umar ﵄ that he used to raise his hands at the Takbir and when rising from [ruku‘]”**

I say: and for the narration of Tawus is a *da‘if* support. Az-Zayla’i said in *Nasb ar-Rayah*,

> **“Al-Bayhaqi narrates from Rishdin bin sa'd; from Muhammad bin Sahm; from Sa‘id bin al-Musayyab who said, ‘I saw ‘Umar bin al-Khattab ﵁ raising his hands to the level of his shoulders when he started prayer and when he made ruku‘ and when he raised his head from it.’”**

Addendum: An-Nimawi thinks that the addition of his saying, “that ‘Umar ﵁” after his saying “from Ibn ‘Umar ﵄” in *Nasb ar-Rayah* is negligence [on the part of az-Zayla’i] and is not correct. He said,

> **“What is correct is this: from Tawus bin Kaysan from Ibn ‘Umar ﵄ ‘who used to raise his hands’ [i.e. with the words “that ‘Umar ﵁” omitted]. Al-Hafidh said in *ad-Dirayah*, which is a summary of *Nasb ar-Rayah*, ‘and it is contradicted by the narration of Tawus from Ibn ‘Umar ﵄ that he used to raise his hands at the takbir in ruku‘ and rising from it.’ Ibn al-Hummam said in *Fat'hu-l-Qadir*, ‘al-Hakim contradicted it with the narration of Tawus bin Kaysan; from ibn ‘Umar ﵄ that he used to raise his hands etc.’. Therefore it is established with these sayings that al-Hakim objects to it due to the narration of Ibn ‘Umar ﵄ not ‘Umar bin al-Khattab ﵁.”**

I say: the claim of negligence over the additional saying, “**that ‘Umar ﵁**” is completely rejected. How could it be so when al-Hakim ruled that the narration of ‘Umar ﵁ via the route of al-Aswad who said, ‘I saw ‘Umar

bin al-Khattab ﷺ raise his hands at the first Takbir then he did not repeat that to be shadh due to the report of Tawus from Ibn ‘Umar ﷺ that ‘Umar ﷺ used to raise his hands at ruku‘ and when rising from it. This constitutes clear evidence that the saying in the narration of Tawus, “**that ‘Umar** ﷺ” is authentically established for the narration is not given the ruling of *shadh* by the use of a narration concerning another companion. As for the saying of al-Hafidh [ibn Hajar] in ad-Dirayah, **“it contradicts the narration of Tawus; from Ibn ‘Umar** ﷺ **that he used to raise his hands, etc.”** then al-Hafidh omitted the words, “that ‘Umar ﷺ” as a summary. The personal pronoun in **“he used to”** refers back to ‘Umar ﷺ and likewise ibn al-Hummam does this in ***Fat'hu-l-Qadir***. The like of this omission is well known when summarising and depending upon a previous narration.

They also seek evidence with the narration of ‘Ali ﷺ related by at-Tahawi and ibn Abi Shaybah and al-Bayhaqi from ‘Asim bin Kulayb; from his father that ‘Ali ﷺ **“Used to raise his hands at the first takbir of prayer and then he** ﷺ **did not raise them again.”**

Az-Zayla’i said,

> **“It is a sahih narration” and al-‘Aini said in ‘*Umdatu-l-Qari*, “The sanad is sahih, meeting the conditions of Muslim.”**

I say: this narration from ‘Ali ﷺ is not sahih, even if az-Zayla’i said **“It is sahih”** and al-‘Aini said, **“It is sahih, meeting the conditions of Muslim”.**

Imam Bukhari said in *Juz’ Raf‘i-l-Yadayn*,

> **“Abdur Rahman bin Mahdi said, ‘I mentioned the hadith of an-Nahshili; from Asim bin Kulayb to ath-Thawri and he rejected it’ ”**

I say: Al-‘Asim bin Kulayb is alone in reporting this narration. Adh-Dhahabi said in *al-Mizan*, **“He was from the servants and Awliya, but he was a Murji’, Yahya bin Ma‘in and others declared him**

trustworthy. Ibn al-Madini said, **'he is not relied upon in what he is alone in reporting' "**

If we were to accept that this narration is authentic, then it does not constitute evidence to support abrogation [of raising hands at ruku'] as at-Tahawi and others think.

The author of *at-Ta'liq al-Mumajjad* (i.e. al-Luknawi) from the Hanafi scholars said,

> **"At-Tahawi mentioned after this narration from 'Ali: ' 'Ali did not see the Prophet ﷺ raise his hands and then leave acting on it except that its abrogation was established with him.' [36]This claim is problematic, for it is possible that the leaving of 'Ali ﵁, and likewise Ibn Mas'ud and other Companions ﵃ if it is established from them, is because they did not see this action to be a stressed Sunnah, necessitating acting by it. Indeed it is not safe to abrogate an established command of the Prophet ﷺ purely based on the good opinion of a Companion ﵁ when the possibility of reconciling the action of the Messenger ﷺ with the action of the Companion ﵁ exists."**

They also seek evidence with the narration of ibn 'Umar, related by at-Tahawi and Abu Bakr ibn Abi Shaybah and al-Bayhaqi in al-Ma'rifah from Mujahid who said, **"I prayed behind Ibn 'Umar ﵁ and he did not use to raise his hands except at the first takbir of the salah"**

I say: The hadith of Ibn 'Umar ﵁ is weak from a number of perspectives,

1. Firstly, In its sanad is Abu Bakr bin 'Ayyash, and he got confused in his memorization at the end of his life.
2. Secondly, it is ***shadh*** for Mujahid contradicts all of the companions of Ibn 'Umar ﵁ and they are trustworthy Hadith Masters.
3. Thirdly, The Imam of this matter, Yahya bin Ma'in said,

[36] At-Tahawi, Sharh Ma'ani al-athar [15/34].

“The hadith of Abu Bakr; from Husayn [i.e. this one] is a vain fancy of his having no basis.”

Imam Bukhari said in *Juz’ Raf‘i-l-Yadayn*,

“It is reported from Abu Bakr bin ‘Ayyash; from Husayn; from Mujahid that he did not see Ibn ‘Umar ﵄ raise his hands except at the first takbir. It is reported from the People of Knowledge that this is not preserved from Ibn ‘Umar ﵄ except as negligence. Do you not see that Ibn ‘Umar ﵄ used to throw pebbles at the one who did not raise his hands [at ruku‘] in prayer? [37] So how could Ibn ‘Umar ﵄ leave something that he commanded others to do and he saw the Prophet ﷺ doing? Imam Bukhari said, Yahya bin Ma‘in said, ‘the hadith of Abu Bakr ; from Husayn is a vain fancy of his having no basis’.”

Imam al-Bayhaqi said in al-Ma‘rifah,

“This hadith of Abu Bakr bin ‘Ayyash was related to us from Abu ‘Abdullah al-Hafidh, (and he mentioned it with his sanad. Then he narrated) from Bukhari that he said, ‘Abu Bakr bin ‘Ayyash got confused at the end of his life.’ The narration is related from Rabi‘, al-Layth, Tawus, Salim, Abu Zubair, Muharib bin Dithar, and others saying, “We saw Ibn ‘Umar ﵄ raise his hands when he made takbir and when he raised [his head from ruku‘].” It is reported from Abu Bakr; from Husayn; from Ibrahim; from Ibn Mas‘ud ﵁ of old as a *mursal mawquf* narration, “That Ibn Mas‘ud ﵁ used to raise his hands when he started the prayer, and then he did not raise them afterward.” This is what is preserved from Abu Bakr bin ‘Ayyash, and the first is a grave error due to it contradicting the trustworthy narrations from Ibn ‘Umar ﵄. Al-Hakim said, ‘Abu Bakr bin ‘Ayyash used to be from the fixed memorizers, then he got confused when his memory failed him

[37] Referring to the narration, **"That when ibn 'Umar saw a man not raising his hands when he went into ruku' and when he rose from it, he threw pebbles at him."** [no.14 of Juz’ Raf‘i-l-Yadayn].

and he related that which others contradicted him in.' So how is the claim of abrogating the hadith of Ibn 'Umar ﵁ possible with the likes of this *da'if* hadith, or how is it possible that we say that 'he left raising of the hands at ruku' one time to show its permissibility as he was not of the opinion that it was obligatory, for his acting upon it is evidence that it is Sunnah, and his leaving it is evidence that it is not obligatory?' "

[End, as is found in *Nasb ar-Rayah*]

Al-Hafidh ibn Hajar said in *Fat'hu-l-Bari*,

"As for the Hanafiyyah then they rely upon the narration of Mujahid that he prayed behind Ibn 'Umar ﵁ and he did not see him [raise his hands before and after ruku']. And [the scholars of hadith] replied by defaming its isnad, for its narrator is Abu Bakr bin 'Ayyash and his memorization went bad at the end of his life. Even if it is authentic then the action [of raising] is established from Salim, Nafi' and others and the larger number takes precedence over the one, especially when their [narration] is affirmatory and his negatory. Furthermore, reconciliation is possible: Ibn 'Umar ﵁ did not consider it obligatory so he did it sometimes and left it at other times"[38]

Al-Fadil al-Luknawi [39]said in his *ta'liq* upon al-Muwatta of Muhammad[40],

"It is well known in the books of Usul of our companions (i.e. Hanafis), 'that Mujahid said, "I accompanied Ibn 'Umar ﵁ for ten years and I did not see him raise his hands except once." ' They said, 'and Ibn 'Umar ﵁ reports the raising of hands [at ruku'] from the Messenger ﷺ and he himself left it. When a Companion ﵁

[38] Fat'h [2/280].
[39] He is Abu al-Hasanat Abdu-l-Hayy al-Luknawi, a scholar of hadith from the Hanafi madh'hab. He was born in the year 1264H and died in the year 1304H.
[40] He is the Imam, the Mujtahid, the Hafidh, Muhammad bin al-Hasan ash-Shaybani born in the year 132H and died in the year 189H. He was one of the premier students of Imam Abu Hanifah.

narrates a hadith then leaves acting upon what he narrated which is clear in meaning and it is not possible to explain his leaving of it, then you leave depending upon what is narrated.'

At-Tahawi reports from the hadith of Abu Bakr bin 'Ayyash; from Husayn from Mujahid that he said,

> **"I prayed behind Ibn 'Umar ﵄ and he did not use to raise his hands except at the first takbir of prayer." Then he said, 'so this was Ibn 'Umar ﵄ who saw the Prophet ﷺ raise his hands, then he ﵄ left that same raising after the Prophet ﷺ and he ﵄ did not do that except that abrogation was established with him.'**[41]

At this juncture, there arises some points of discussion:

- First: Asking for the *isnad* of what they quote from Mujahid that he accompanied Ibn 'Umar ﵄ for ten years and did not see him raise his hands except at the first takbir.
- Second: It contradicts the narration of Tawus and other trustworthy narrators that they saw Ibn 'Umar ﵄ raise his hands (at ruku').
- Third: That in the route of at-Tahawi is Abu Bakr bin 'Ayyash and he has been criticized, therefore his narration is not comparable to the narrations of other trustworthy narrators. Al-Bayhaqi said in *Kitabu-l-Ma'rifah* after reporting the hadith of Mujahid via the route of ibn 'Ayyash, 'Bukhari said, **"Abu Bakr bin 'Ayyash got confused at the end of his life... "** [mentioning what we narrated earlier. Then Luknawi said] and if you take the argument in Sharh Ma'ani al-Athar [of at-Tahawi], 'that it is possible that Ibn 'Umar ﵄ did what Tawus saw before the proof was established of abrogation, then when the proof of abrogation was established he left it and did what Mujahid mentioned.' [42] I say [in reply]: evidence [of abrogation] cannot be established upon this for it is possible to contradict the sayer and say, 'it is possible that Ibn

[41] At-Tahawi, Sharh Ma'ani al-athar [15/50].

[42] Refer to, at-Tahawi, Sharh Ma'ani al-athar [15/50].

'Umar ﵁ used to do what Mujahid saw before the evidence was established about the necessity of raising the hands. Then when the necessity was established with him he ﵁ raised [them as narrated by Tawus].' On top of this taking the opinion of abrogation is taking something without evidence, so do not pay attention. So if a person were to say, 'the evidence [for abrogation] is the narrator contradicts what he narrates', we would say, 'this does not necessitate abrogation as has been discussed.'

- Fourth: and this is better, that we accept that the leaving of [raising hands at ruku'] is established from Ibn 'Umar ﵁, but it is possible that his leaving be to explain its permissibility or due to the absence of his seeing the raising of hands as being a necessary Sunnah. This then, does not belittle the establishment of raising hands from him ﵁ and from the Messenger of Allah ﷺ.
- Fifthly: That the leaving of a narrator of what he narrates according to the Hanafiyyah is to be left as proof when that which contradicts it is certain as is clear from their books. This is not the case here due to the possibility that the raising [of hands] which is established by the Messenger ﷺ, was enacted by Ibn 'Umar ﵁ with resolve and he left it sometimes to show its permission. So, his leaving does not contradict what he narrates in a certain way." (End of Luknawi's speech)

Addendum: The author of al-'Arf ash-Shadhi said, "And for us is what at-Tahawi narrates with a strong sanad from ibn Abi Ziyad; from Ahmad bin Yunus; from Abu Bakr bin 'Ayyash who said, 'I have not seen a single Legal Jurist raise his hands except at the first takbir.' "

I say: perhaps this saying of Abu Bakr bin 'Ayyash was said after his memorization went bad and his confusion. And how could it not be so when the writer of *al-'Arf ash-Shadhi* acknowledged that the raising of hands is established as a mutawatir action that is not possible to reject. Imam Muhammad bin Nasr said, **"The scholars of the lands have agreed**

to the legislation of this except the people of Kufah” as you have come to know.

And [the above-mentioned author] said, **“For us is another hadith from Ibn ‘Umar ؓ that ‘he ﷺ did not raise his hands except one time,’ as in Khilafiyat of al-Bayhaqi, and az-Zayla’i quoted it in his *takhrij* and al-Hakim said, ‘it is fabricated and I have not come across the beginning of its isnad.’… And maybe its isnad is strong.”**

I say: this hadith of Ibn ‘Umar ؓ is invalid and fabricated. Az-Zayla’i said in *Nasb ar-Rayah* after quoting this hadith from Khilafiyat of al-Bayhaqi, “al-Bayhaqi said, ‘al-Hakim said, **“This hadith is invalid and fabricated. It is not permissible to mention it except by way of censure.”**

Al-Hafidh said in ad-Dirayah,

> **“Al-Bayhaqi also narrates the likes of it via the route of az-Zuhri; from Salim; from his father ؓ and it is quoted from al-Hakim that it is fabricated and it is as he said.”**

So may Allah, the Glorious and Exalted, guide those blind followers who leave the authentic, agreed-upon, hadith of Ibn ‘Umar ؓ and stick to this hadith which al-Hakim ruled to be fabricated. Especially this blind follower, who without investigating the beginning of the isnad of this hadith, and with his knowledge that al-Hakim ruled it to be fabricated, hopes that its isnad is strong and sticks to it.

[The author] said,

> **“We have another hadith, which is mursal from ‘Abbad bin ‘Abdullah bin Zubair, and ‘Abbad is a tabi‘i, he said, ‘the Prophet ﷺ did not raise his hands except in the first takbir.’**

Al-Hafidh came across its isnad in *ad-Dirayah* and he said,

> **‘So look into its isnad.’ And verily I looked into the isnad and it became clear that there was negligence from the author of Nasb ar-Rayah, for he wrote ‘Muhammad bin Yahya and he is not**

well-known.' The truth is that he is Muhammad bin Abu Yahya and he is trustworthy so the sanad ends up as being sahih."

I say: al-Hafidh did not say in ad-Dirayah:"**so look into its isnad"**, rather he said, **"And this is *mursal* and also its isnad contains someone who should be investigated."**

Therefore al-Hafidh criticized this hadith from two perspectives: Firstly, that it is *mursal*, and the *mursal* hadith according to the strongest opinion is not proof. Secondly, its isnad contains one who should be investigated. So every one who claims this isnad to be authentic then it is upon him that he establishes the condition of every man in its sanad to be trustworthy, acceptable to be relied upon, and that it is linked.

And as for the claim of negligence on the part of the author, [az-Zayla'i] over Muhammad Abu Yahya, and after accepting the correctness of the criticism, then this does not necessitate the authenticity of the sanad of the hadith for in it is one whose state is not known in the books of *Rijal* (biographies of narrators).

They seek evidence also from the hadith of Jabir bin Samurah ﷺ who said,

"I went out with the Messenger of Allah ﷺ and he said, 'What is the matter that I see you raise/move your hands as if they were the tails of headstrong horses. Be calm in your prayer.' " (Muslim)

The answer is that there is no evidence in it for forbidding raising of the hands at specific places in the prayer and at specific times, and that is at the ruku' and rising from it. This is because it is a summary of a long hadith. To clarify, Muslim also narrates from Jabir bin Samurah ﷺ who said, **"When we said prayer with the Messenger of Allah ﷺ we said the *taslim* and gestured with our hands on both sides. Upon this, the Messenger ﷺ said, 'Why do I see you moving your hands as if they were tails of headstrong horses? It is enough for you that one should place one hand on one's thigh and then pronounce taslim to the brother on ones right and left"**, and in a narration, **"When one of you**

says the taslim then he should only turn his face towards his companion and not gesture with his hands."

Ibn Hibban said,

> **"Mentioning the [full] narration is necessary to explain the previously mentioned summarised narration because the people were commanded with tranquillity in prayer at the point of indicating at the taslim, not the raising which is established at ruku'."Then he narrates the like of what Muslim narrates.**

Al-Bukhari said,

> **"The one who depends upon the hadith of Jabir bin Samurah ﵁ for forbidding the raising of hands at ruku', then there is not for him a portion of knowledge, for this is well-known, having no difference of opinion over it that it was in the state of *tashahhud*." [As quoted in *at-Talkhis*][43]**

Az-Zayla'i said in *Nasb ar-Rayah*, after mentioning the hadith of Jabir bin Samurah summarised,

> **"And Imam Bukhari objects [to this claim] in his book which he wrote about the raising of hands, 'as for the depending of some people who have no knowledge of the hadith of Tamim bin Turfah; from Jabir bin Samurah ﵁ [and he mentioned the summarised hadith, then the full version].... and if it were as they believe, then the raising of hands in the 'Eid prayer would also be forbidden because the hadith does not specify one raising from another, but it is general.' "**

Az-Zayla'i then said,

> **"And [it is possible] for the one to say: 'that the ahadith do not explain one another, as there occurs in the wording of one hadith, "be calm in prayer", and the one who raises his hands at *taslim*, it is not said to him, 'be calm IN prayer', but it is said to the one**

---

[43] Talkhi al-Habir [1/400].

who raises his hands during the prayer such as in the state of ruku‘ and sujud. This is what is obvious, and the narrator relates the first hadith at one time as he bears witness to and narrates the second hadith at another time as he bears witness to. And there is no far-fetchedness in that.”

I say: az-Zayla’i does not reply to the saying of al-Bukhari, “**If it were as they believe, then the raising of hands in the *takbirs* of ‘Eid would also be forbidden**”, so the reply he gives to this is the reply we give to the raising of hands before and after ruku‘.

As for his saying, **“The one who raises his hands at *taslim* is not said to him, ‘be calm in prayer’ ”** Then this is rejected, rather the one who raises his hands before completing and turning away from the prayer is in the prayer. Even if it is at the time of the first or second *taslim* it is said to him, **“Be calm in prayer.”** Do you not see that ‘Abdullah bin Zubair ﵁ saw a man raising his hands to make a supplication before he left the prayer, so when he completed the prayer he said, **“The Messenger of Allah ﷺ did not raise his hands until he had completed his prayer”** related by at-Tabarani and its narrators are trustworthy. So think on this.

[END OF COMMENTARY]